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THE LATE MR. VIRCHAND RAGHAVJI GANDHI

*M.A., M.R.A.S., Bar-at-Law.*

Devchand Lalbhai Pustakoddhâr Fund Series. No. 10.

# SPEECHES AND WRITINGS

OF

# Virchand R. Gandhi,

*B.A., M.R.A.S. Barrister-at-Law,*

**The JAIN DELEGATE to the Parliament of Religions ; Chicago, U.S.A. (1893) : Hony. Secretary to the Jain Association - - - of India - - -**

# THE YOGA PHILOSOPHY

COMPILED AND EDITED BY

BHAGU F. KARBHARI,

**Editor, "THE JAIN," Bombay**

PUBLISHED BY

THE TRUSTEES

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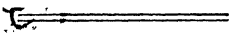
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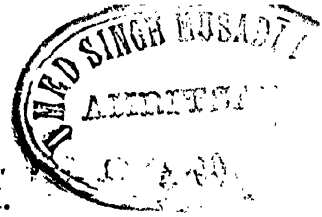
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# PREFACE.

I published last year a volume containing the speeches and writings of the late Mr Vîrchand Raghavji Gandhi, on the Jain Philosophy, and am glad to say that the public at large has appreciated my labours. Thenceforth the trustees of the Sêth Devchand Lalbhai Pustakoddhar Fund, consented at my request to publish Mr. Gandhi's remaining speeches and writings on the Yoga Philosophy, and the Karma Philosophy, in two volumes, the present being the first of them, and to include them in the series of this Fund. Thus these two volumes will be sold to the public at nearly half the cost price.

What the late Mr. Gandhi has done for Jainism has never been done by any Jain layman or priest. He went to America and Europe to preach the gospel of Lord Mahaveer and to some extent his was a successful mission, which would have been more so but the indifference shown by the community here in India, and also his untimely death. Nothing has been done to place his noble work on a sound and permanent footing. Nothing can be hoped till again a great Jain of his type appears on the scene as the chances of success are at present greater than they were then. He was a student of the Western Philosophy, and in the Jain Philosophy, he was specially trained under Srimad Vijayânandsuri, than

whom a greater Jain priest has never been since his time.

I came to know Mr. Gandhi only by name, and that even after his death. I found his speeches most fascinating and thought them worth-publishing. I endeavoured my best to collect them. These have been supplied to me by my friend Mr. Umraosing Tank, B.A., LL.B., the late Seth Virchand Deepchand, C. I. E., and Seth Maneklal Ghelabhai, during the last ten years, and as a result I published one volume and the remaining two are being put before the public by this Fund.

There are several excellent treatises on Yoga, in Sanskrit, written by Jain priests of the past, but no attempt has been made to translate them into modern languages. With the advancement of the science of Psychology which attempts to teach one about the constitution and functions of the soul, to know how the ancients exercised it would not be a useless topic. The late Mr. Gandhi has tried his best to give some idea of Yoga as is understood by the Jains. This book contains, besides his speeches and writings on the Yoga Philosophy, some extracts from his other writings dealing in Yoga.

Jainism has been recognized by impartial Oriental Scholars as a distinct and independent theological system, which is neither an offshoot of any particular religion, nor a schismatic fraction of any other system. If that be so, it must have its proper place in the

comparative hierology. I am of opinion therefore that a manual on Jainism dealing with its history, philosophy, and rituals and its other important factors, on broad and liberal lines, relating mainly to its substance, *i.e.*, its philosophy, barring aside all prejudices either in favour of, or against any of its sects yet giving stand-points of each of the sects, on all materially controversial points, in the spirit of neutrality, is badly needed. A text book like that should attempt to give a synthetical idea of Jainism as a whole. Then and then only its true teachings can be rendered of any use and effect to those that are not followers of this faith. Down with the narrow sectarianism is the first and inevitable condition to make the tenets of any religion appreciable to non-conformists. A treatise of this nature, presupposes in its author, necessarily a latitudinarian attitude, close acquaintance with its tenets, capability of making original investigations, keenness of arriving at true judgment, constructive ingenuity to properly synthesise the accordant stand-points of different sects, and also an ability to draw a broad and vivid line of demarcation where the disagreeing sects cannot agree, in order to leave that to the judgment of the readers, a glimpse into its practical side, an intimate knowledge of what is common to all the sects and of what are their exclusive possessions which they all respectively consider most valuable and of which they are most jealous, an insight into its inner brighter side which makes the religion so dear to its

followers, a power of depicting its unity or principles which may create a liking for it in the non-Jain students of Jainism, a certain degree of proficiency in the original language in which the system was propounded and many other endowments. The achievement of these means an untiring patience, a habit of thorough application, time, energy, circumstances and facilities. What an invaluable service would a Jain render to his religion, and what a glorious example he would leave behind him. I can only hope that this gap will be soon filled up. But in the absence of a treatise like that, Mr. Gandhi's speeches and writings would serve a very useful purpose.

I am thankful to my friend Mr. Tribhuvandas Shah, B.A., LL.B., for the kind trouble he has taken in going over the proofs and to the trustees of this Fund for including these volumes in their series.

BOMBAY,
JAIN OFFICE,
28*th August* 1912.

BHAGU F. KARBHARI.

# INTRODUCTION.

Jain literature, comprising as it does almost all the branches that are characterestic of ancient Indian literature, holds no insignificant niche in the gallery of that literature. It is considerable even as it is at present, and was more so in former times. This is not the proper place to enumerate the great writers and their works that constitute the glory of that literature. The fact that the Jain writers had flourished in great abundance in times gone by, is evident from the vast stock of literature that has survived to this day, though it is yet in an unexplored state. Their eminence in subject matter as well as language is manifest to those who are conversant with it.

Along with Indian literature at large, Jain literature too has been a participator in the unhappy fate it met with at the hands partly of alien bigotry, and partly of mutual religious jealousy and from the peculiarities of the climate. There was a time when there was no other alternative to secure the very existence of such literature but that of burying it in subterranean archives. The very method employed for the safety of the works became later on instrumental in further diminishing the stock, and that at a time when there was not the least chance of its being further enriched. Those upon whom had fallen the task of being the hereditary custo-

dians of such collections, had inherited the traditions of their forefathers, *viz.*, those of not suffering any part of such collection to see the rays of the Sun, lest they might be deprived of them, and the works most dear to them be destroyed by the assailants. It is very strange indeed that these traditions are alive even at this day when there is peace all round, and when the time is most propitious for the development of literature. Fire even has contributed its quota to the destruction of the records. Add to these the all round degeneration among the followers of the faith, when far from the prospects of further expansion, the faith was in imminent danger of being extinct. It was during this time that more attention was paid to the performance of external rites and ceremonies, and practically nothing was done in the direction of education and literature and the stirring up of the inner spirit of faith. It is only very recently that a practical revival of a salutary character is visible. Owing to circumstances above mentioned, the literary results of the arduous labour and the great learning of the Acharyas and the Sadhus of the faith, could not be made accessible.

It may perhaps not be out of place here to give in short history of the fund that has led to the publication of the series. The *late Sheth Devchand Lalbhai*, in whose memory this fund has been inaugurated, left by his will a sum of Rs. 45,000 along with

other sums to be spent in various other matters, to be devoted to some benevolent purpose. This amount was further enhanced by a sum of Rs. 25,000 set apart by Mr. *Gulabchand Devchand* to be spent in some good purpose in the memory of the said *Sheth Devchand Lalbhai*. It was at the advice of *Punias Shree Anand Sagar* that these sums which made the original funds in Trust, were amalgamated, and the present Trust was inaugurated. At present the funds of this Trust amount to about Rs. 100,000 the original being further enhanced by the property of "*Bai Vijkore*" the deceased daughter of the said Sheth Devchand Lalbhai, which was directed to be made over to this Trust by her. The object of this Trust is to devote the interest of the funds for the preservation and the development of "*the Jain Swetamber religious literature.*" This is the 'tenth volume' of the series that is being published by this Trust.

In conclusion we have to say that this volume contains the speeches and writings of the late Mr. Gandhi. We have nothing to add here about this work, as enough has been said about it in the preface written by Mr. B. F. Karbhari. We are thankful to him for having supplied us with the materials for this publication.

JAVERI BAJAB,
BOMBAY,
*August* 1912.

NAGINBHAI GHELABHAI JAVERI,
*A Trustee for himself and Co-Trustees.*



The Late Seth Devchand Lalbhai Javeri.

Born 1853 A.D. Surat. Died 1906 A.D. Bombay.

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# Mysticism in India

OR

# The Yoga Philosophy (योग)

LADIES AND GENTLEMEN,

THE problem of the why and wherefore of existence is as old as the world and whether under the name of religion or science man has only tried to understand his position in nature. It has however been the fashion now-a-days to regard religion as a mere matter of sentiment and turn for all rational explanation to science. But it is doubtful how far science is true to its own principles; for true science can never differ from true religion. If the superstructure of theology is based on superstitious faith, the edifice of science stands on empirical dogmatism. I am no friend of the one or the other but I have full faith in the convertibility of knowledge and belief. Religion is not entirely a matter of sentiment, nor science of reason. Deprived of their respective marks, religion and science are aspects of the one and the same thing. Truth wherever found is always one. The history of the world all round bears ample testimony to this. What relation do ethics bear either to religion or science? Thou shalt not commit murder? Why? The theologian would say—because that is the com-

mandment of God. The materialist would say—because that is the command of the ruling authority. But why should God and Sovereign issue such commands? There is no rational reply. A system of ethics not based on the rational demonstration of the Universe is of no practical value. It is only a system of ethics of individual opinions and individual convenience. It has no solidity and therefore no strength. The aim of human existence is happiness, progress and all ethics teach how to attain the one and achieve the other. The question however remains—what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known system of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the Universe and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

In India ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect and the latter without the former has in India at least no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing a relation between physics and ethics but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality.

If man wants at all to understand his place in nature and to be happy and progressing, he must aim at that physical, psychological and moral development which can enable him to pry into the depths of nature. He must observe, think and act; he must live, love and progress. His development must be simultaneous on all the three planes. The law of correspondence rules supreme in nature; and the physical corresponds as much to the mental, as both in their turn correspond to the moral. Unless man arrives at this stage of corresponding and simultaneous development on all the three planes, he is not able to understand the meaning and importance of his existence or existence in general; nor even to grasp the idea of happiness or progress. To that man of high aim whose body, mind and soul act in correspondence, the higher, nay even all secrets of nature become revealed. He feels within himself, as everywhere, that universal life wherein there is no distinction, no sense of separateness, but therefore all bliss, unity and peace.

This peace is the peace of spiritual bliss (Moksha). The course of nature never ceases, action always compels even the peaceful to act; but the individual being already lost in the individual the all, there is nothing unpleasant to disturb. The peace of spiritual development is indescribable and so are its powers indescribably vast. As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you. When one consciously suppresses individuality by proper physical,

mental, moral and spiritual development he becomes part and parcel of the immutable course of nature and never suffers.

All philosophy has this fourfold development and spiritual peace in view. In India there have been six such schools of thought. Each starts with a more or less rational demonstration of the universe and ends with a sublime code of ethics. There are first the atomic Vaisheshika and dialectic Nyaya schools, seeking mental peace in devotion to the ruler of the universe. Then there are the materialistic Sankhya and the practical Yoga schools, teaching mental peace by proper analysis and practical training. Lastly there are the orthodox Mimamsa and the unitarian Advaita schools, placing spiritual bliss in strict observance of Vedic injunctions and in realizing the unity of the Cosmos. Buddhism and Jainism are based on different foundations, as we shall see later on, (in my second lecture).

Yoga philosophy—the mysticism of India, then is a complement of the Sankhya and therefore a clear idea of latter is indispensable to the proper understanding of the former. The Sānkhya is an enumeration (Sankhyā) or analysis of the Universe. It starts with the proposition that the world is full of miseries of three kinds, physical, supernatural and corporeal and that these are the results of the properties of matter (Prakriti) and not of its inseperable correlate intelligence of consciousness (Purusha)—the soul. The inseparable Prakriti and Purusha are enough in themselves to account for

the whole of the phenomena of the universe and the idea of a Creator is looked upon by the Sankhyas as a mere redundant phantom of philosophy. Purushas-souls are each a centre of simple consciousness, being ever unchangeable and unique. Prakriti-matter is that substratum wherein the three properties Sattva-passivity, Rajas-energy or activity, and Tamas-grossness exist in a state of equilibrium. Energy moves the other two and evolution begins. From the first differentiation of Prakriti proceeds Mahat or the germ of individuality, which gives birth to Ahankara or individuality proper. Ahankara from its passive and gross sides produces under the influence of energy the eleven organs of perception and action, internal and external and five states – (Tanmatras) preceding material formation. From the Tanmatras are evolved the five definite material elements, Akasha, Vayu, Tejas, Jala and Prithvi, the five states of matter properly speaking which enter into the formation of things. These are the 24 forms of Prakriti which with the Purush-soul make up the 25 elements into which the Sankhya resolves the whole Universe.

All pain is the result of Rajas ; all grossness, ignorance, darkness of Tamas ; all pleasure, passivity, knowledge, peace of Sattva. The mind is a result of Rajas, and it is Sattva alone which by its light illumines it and enables it at times to catch glimpses of the blissful Purusha-soul ever near to Sattva. All experience consists of mental representation the Sattva

being clouded, obscured or entirely covered over by the nature or property of the representation. This is the root of the evil. The act of the mind cognizing objects, or technically speaking taking the shape of objects presented to it is called Vritti or transformation. It is the Vritti which being coloured by the presentation, imparts the same colour by representation to Sattva and causes evil, misery, ignorance and the like. All objects are made of three Gunas or properties; and when the Vritti sees everywhere nothing but Sattva, to the exclusion of the other two, presentation and representation become purely Sattvika, and the internal Sattva of the cognizer realizes itself everywhere and in everything. In the clear mirror of Sattva is reflected the bright and blissful image of the ever present Purusha who is beyond change and supreme bliss follows. This state is called Sattvapathi or Moksha or Kaivalya. For every Purusha who has thus realized himself Prakriti has ceased to exist; in other words has ceased to cause disturbance and misery. The course of nature never ceases but one who receives knowledge remains happy throughout by understanding the Truth. The Sankhya tries to arrive at this result by a strict mode of life accompanied with analysis and contemplation.

This state of peace, besides being conducive to eternal calm and happiness is most favourable to the apprehension of the truths of nature. That intuitive knowledge which is called Taraka puts the student in possession of almost every kind of knowledge he

applies himself to. It is indeed this fact on which so-called powers of Yoga are based.

The Yoga philosophy subscribes to the Sankhya theory *in toto*. It however appears to hold that Purusha-soul by himself cannot easily acquire that Sattvika development which leads to knowledge and bliss. A particular kind of Ishvara or supreme God is therefore added for purposes of contemplation, &c., to the 25 categories of the Sankhya. This circumstance has obtained for Yoga the name of Seshvara Sankhya, theistic Sankhya, as Sankhya proper is called Nirishvara Sankhya, atheistic Sankhya. The second and really important improvement on the Sankhya consists in the highly practical character of the rules laid down for acquiring eternal bliss and knowledge. The end proposed by he Yoga philosophy is Samadhi leading to Kaivalya. Yoga and Samadhi are convertible terms, both meaning Vritti-nirodha or suspension of the transformations of the thinking principle.

With this introduction we will enter into the details of this philosophy. We have defined Yoga to be the suppression of the transformations of the thinking principle. What is this thinking principle and what are its transformations and what results are achieved by the practice of Yoga. The thinking principle is a comprehensive expression equal to the Sanskrit word Antah-Karana which is divided into four parts—Manas, mind—the principle which cognizes generally, Chitta, individualizing, the idea which fixes itself upon a point and makes the object its own by making it an

individual; Ahankāra, Egoism, the persuation which connects the individual with the self, and Buddhi, reason, the light that determines one way or the other. Knowledge or perception is a kind of transformation, Parināma of the thinking principle into anything which is the subject of external or internal presentation through one or other of these four. All knowledge is of the kind of transformations of the thinking principle. Even the will which is the very first essential of Yoga is a kind of such transformation. Yoga is a complete suppression of the thinking principle to transform itself into objects, thoughts, etc. It is possible that there should be degrees among these transformations and the higher ones may assist to check the lower ones but Yoga is acquired only when there is complete cessation of the one or the other. It should distinctly be borne in mind that the thinking principle in this philosophy is not the soul who is the source of all consciousness and knowledge. The suppression of the transformations of the thinking principle does not therefore mean that the Yogi—the practitioner of the Yoga is enjoined to become nil which is certainly impossible. The thinking principle has three qualities—passivity, activity and grossness. When the action of the last two is checked, the mind stands steady like the jet of a lamp protected from the least breeze. When all the transformations of the thinking principle are suppressed there remains only the never changing eternal soul, the Purusha in perfect Sattva, passivity. Otherwise when the thinking principle transforms

itself into objective and subjective phenomena, the Purusha-soul is for the time obcured by it or which is the same thing assimilated into it. It is only when the state of Yoga is reached that the consciousness becomes quite pure and ready to receive all knowledge and all impressions from any source whatever. If this state is to be acquired, by suppressing the transformations of the thinking principle, let us see what these transformations are.

In Yoga philosophy the thinking principle is transformed into five ways. First when there comes to it the right knowledge; second, when there comes to it false knowledge; third, when it is simply put into complex imagination or fancy; fourth, when we are sleeping; fifth, when we are exercising the faculty of memory. Let us examine each condition. The theory as to how the external world is cognized is a complicated one, but in order to explain it in the simplest way, I would say that when organs of sense are put in contact with external objects they are put in a state of vibration and cause a similar vibration on the mind-substance. This change in the mind-substance is called direct cognition. The mind is also modified when it receives false knowledge, *i.e.*, when a false conception is entertained of a thing whose real form does not correspond to that conception; for instance, when a mother-of-pearl is mistaken for silver, or a post in dark mistaken for a man. It is also modified by having fancied notions, *i.e.*, notions called into being by mere words having nothing to answer to

them in reality. The fourth way in which the mind is transformed is sleep and the fifth is memory.

Now the suppression of these transformations is the Yoga which leads to the realization of the self and the means of suppressing them are sustained application and non-attachment. The stages—the intermediate stages relate to the ethics prescribed in conformity with these. They are eight in number, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first two are rules aiming at simultaneous physical intellectual and moral elevation leading to spiritual peace. The next two or three are practices preparing the mind for steady concentration on and continued application to any thought or object. The last three are continuations, varying in degree of the same process and ending with Samadhi which is the highest bliss.

Prof. Monier-Williams of England thinks that this system of Yoga is nothing but a mere contrivance of getting rid of all thought; that it is a strange compound of mental and bodily exercises, consisting in unnatural restraint, forced and painful postures, twisting and contortions of the limbs, suppressions of the breath and utter absence of mind. In the opinion of such scholars it is not possible that a man should actually know anything transcending his sensual perception unless it is told to him by some supposed authority. In their opinion the power of intuition cannot be developed to such an extent as to become actual knowledge without any possibility of

error and that we shall always be doomed to depend upon hearsay and opinions. To them extraordinary powers of soul are mere dreams. The author of the modern science and modern thought says:—Almost the entire world of the supernatural fades away of itself with an extension of our knowledge of the laws of nature, as sure as the mists melt from the valley before the rays of the morning sun. We have seen how throughout the wide domains of space, time and matter, law uniform, universal and inexorable reigns supreme ; and there is absolutely no room for the interference of any outside personal agency (the Hindoos never said that there was any outside personal agency). The last remnant of supernaturalism therefore apart from Christian miracles has shrunk into that doubtful and shady borderland of ghosts, spiritualism and mesmerism, where vision and fact and partly real, partly imaginary effects of abnormal nervous conditions are mixed up in a nebulous haze with a large dose of imposture and credulity.

Let us hear what his neighbour says. These are the words of Dr. Heinrich Hensoldt of Germany :— Apart from the material progress, or mere outward development which the Hindoos had already attained in times which we are apt to call pre-historic as evinced by the splendour of their buildings and the luxuries and refinements of their civilization in general, it would seem as if this greatest and most subtle of Aryan races had developed an inner life even more strange and wonderful. Let those who are imbued

with the prevalent modern conceit that we Westerners have reached the highest pinnacle of intellectual culture, go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldœa with his cattle, ancient when the first pyramid was built; and if after a careful study of Hindoo life, religion and philosophy, the enquirer is still of opinion that the palm of intellectual advancement belongs to the Western world—let him lose no time in having his own cranium examined by a competent physician.

Without caring much for what the foreigners have to say in reference to the philosophies of India, we will come to our own subject. I told you that Yoga is the suppression of the manifestation of the mind. The source of the positive power therefore lies in the soul. In the very wording of the definition of Yoga is involved the supposition of the existence of a power which can control and suppress the manifestations of the mind. This power is the power of the soul—otherwise familiar to us as freedom of the will. So long as the soul is subject to the mind, it is tossed this way or that in obedience to the mental changes. Instead of the soul being tossed by the mental changes, the mind should vibrate in obedience to the soul-vibrations. When once the soul becomes the master of the mind, it can produce any manifestation it likes.

I told you in the beginning that the suppression of all mental changes produces the state called Yoga.

This state is of two kinds. The first is that in which the mind is at rest only for the time, the other is that in which through supreme universal non-attachment it is centred in Sattva-passivity and realizes Sattva everywhere for all time. The mind being as it were annihilated, Purusha the soul alone shines in native bliss. This state is called Kaivalya. This is the end in view. This is the *summum bonum*, the end and aim of philosophy. Between this end and the first beginning of mental suppression there are as I told you eight stages. A safe passage through these eight stages is the most practical part of the Yoga. It is beset with thorns and brambles but if you once pass through it safely, you stand at the shore of eternal bliss and joy. To the student of the Yoga, as well as to public at large, I would cite the ancient classical dictum —*Observandum sed non imitandum*—Investigate but do not experiment with a postcript that while the first part applies to both, the second is for the public alone.

The first stage then through which a student of Yoga has to pass is Yama or forbearance. He must invariably and strictly practice Yama or forbearance. He cannot go a step further before he has completely become the master of that virtue. What he is required to do is to acquire complete control over body, mind and speech and it consists in abstaining from killing, falsehood, theft, incontinence and greediness. The first and most important of these is killing, Hinsa in Sanskrit. It is difficult to give the full meaning of this word Hinsa. It means wishing evil to any being

by word, act or thought and abstinence from this kind of killing is the first requirement for a student of Yoga. It obviously implies abstinence from animal food inasmuch as it is never procurable without direct or indirect killing. The Hindoo scriptures are very strong on this point. Manu the famous law-maker of the Hindoos says—Anumantā Visasitā nihantā krayavikrayi Sanskritā chopahartā cha khādakas'cheti ghātakāh—one who indirectly gives permission to kill animals, one who separates the several parts of the caracass after the animal is killed, one who actually kills the animals, one who sells meat, one who cooks meat, one who serves meat at the table and one who eats it are all considered killers of the animal. Again Akritvā prāninām hinsām mānsam notpadyate kvachit, Na cha prānivadhah svargah tasmān mānsam vivarjayet —you cannot get meat unless an animal is killed, killing of animals cannot lead to a higher state, therefore abstain from meat-eating altogether.

The avoidance from animal food is strongly recommended from another standpoint, as that food always leads to the growth of animality to the complete obscuration and even annihilation of intuition and spirituality. It is to secure this condition of being ever with nature and never against it or in other words being in love with nature that all other restrictions are prescribed. And what end do you achieve by the observance of this doctrine of universal love—universal brotherhood not of man only but of all living beings. We claim that when one has acquired that confirmed

frame of mind—the positive feeling of universal love for all living creatures, even natural antipathy is held in abeyance ; needless to add that no one harms or injures him. All beings, men, animals, birds approach him without fear and mix with him without reserve. In an extended description of the religious rites, monastic life and superstitions of the Siamese, de la Louhere cites among other things the wonderful power over wild beasts possessed by the Talapoin (the monks or the holy men of Buddha whose first command was protection of all living beings). The Talapoin of Siam—he says—will pass whole weeks in the dense woods under a small awning of branches and palm-leaves and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country. The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants and rhinoceroses with which the neighbourhood abounds respect him ; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. The Jain history also testifies to the same fact. Mahāvira. the twenty-fourth prophet of the Jains who lived 600 years before Christ is reported to have attracted by the sweetness of his musical sermons in parks wild beasts and animals which stood before him in perfect place and harmony. Even in the present times no wild beast is known to have devoured a Jain in India whose first principle is the protection of life—even of the tiniest insect. Strange to say that the nations of

European and other countries attempt to restore peace and harmony among people by sharpest swords and huge man-killing machines.

The second part of this first requirement of forbearance is abstaining from falsehood, *i.e.*, from telling what we do not know or believe to be the exact state of things. Theft the third thing to be avoided includes besides actual illegal appropriation even the thought for any such gain. And what are the results of following this course. When entire and unswerving truthfulness is confirmed, all thoughts and words become immediately effective. What others get by hard labour and acts such as sacrifices to deities, he gets by mere thought or word. Even in everyday life we proclaim the truth that honesty is the best policy. We see the same fact realized in the case of nations. We know that Spain, Greece and Turkey are dishonoured in the commercial world. Spain was killed by her riches. The gold which came pouring into Spain from her vanquished colonies in South America depraved the people and rendered them indolent and lazy. Now-a-days a Spaniard would blush to work, he will not blush to beg. Such has been the case with Greece also. She has repudiated her debts for many years. Like Turkey she has nothing to pay. All the works of industry in those countries are done by foreigners. The fourth in the list of forbearances is avoidance of incontinence. This includes besides physical enjoyment, even talking to, looking or thinking of the other sex with lustful intention.

And here we may mention the very important point of the vow of celibacy enjoined for a student of Yoga. We know that even doctors of eminence talk about the dictates—of nature—as if animality and brutality are natural parts of man. They may talk about sexual needs, imperious necessities, uncontrollable passion. Shall we believe these physicians or look to the actual facts ? We know that the trainer of a pugilist denies his man all indulgences whatever ; the trainer of this nature of a boat's crew would abandon all hope of victory if he knew that his men indulged even once a week. Indeed so jealous is he that he will not permit his wards even to talk much with the other sex, lest some erotic fancy should affect the condition of their nerves. An eminent doctor of the United States says :—All eminent physiologists who have written on this point agree that the most precious atoms of the blood enter into the composition of the creative essence. A healthy man may occasionally use it with impunity, but if he chooses—with reference to great physical strength and endurance as in the pedestrian, boat-racer, prize-fighter or explorer, or with reference to great intellectual and moral work as in the Apostle Paul Sir Isaac Newton and thousand other instances—to refrain entirely from sexual pleasure, nature well knows what to do with those precious atoms. She finds use for them in building up a keener brain and more vital and enduring nerves and muscles.

The last of the five kinds of forbearance is the

avoidance of greediness. That is the fifth sub-rule of the first stage to which the student of Yoga has to submit. Greediness consists not only in coveting more than necessary but also in keeping in possession anything beyond the very necessaries of life. Some practitioners are known to carry this requirement to the extent of even not accepting any thing whatever from others. The Yoga philosophy claims that when desire is destroyed, when in fact even the last and subtle but unconquerable desire for life too is given up, there arises knowledge of the why and wherefore of existence. We thus finish the list of the five classes of forbearance—the first stage through which a student of Yoga has to pass.

The second stage through which he has to pass is Niyama, *i.e.*, observances. The five kinds of forbearance which I mentioned before were negative injunctions; the five kinds of observances which I am now describing are positive commands. The first is purity, bodily and mental which latter consists in universal love and equanimity. The second is contentment—being satisfied with one's lot. The third is austerities, *i.e.*, fasts, penances, observances mentioned in the Hindoo Dharma Shastras. Study the fourth is the repetition of the sacred mystic word Om or any holy incantation. The fifth is resignation to the Supreme God which means that the practitioner should so abandon himself to the will of the supreme that he must move about only to fulfil his benign wish, not to accomplish this or that result. He must hear all—

good, bad or indifferent, simply as an act of His grace, in carrying which out he pleases him. Now as to the ends which are sought by following these observances. Mental purity leads to passivity, fixity of attention, pleasantness, subjugation of the senses and fitness for communion with soul. Superlative happiness is the result of contentment. As for the austerities the Yoga philosophy claims that miraculous powers of the body and senses arise therefrom; the inner sense becomes more developed and miraculous powers known as second sight, levitation, etc., arise. Although these are the signs of the real Yoga power, they are not the true end of Yoga. Study the fourth observance claims to lead to communion with the higher and subtler forces of nature. Resignation to the supreme leads to the accomplishment of that final state of quietude—Samadhi.

It is only after and not before mastering the rules and practices of the first two stages that the Student of Yoga becomes fit to enter the third stage. This third stage consists in assuming different postures of the body at the time of practising Yoga. There is a class of Yogis in India who hold that the breath in the body is a part of the universal breath and that the health of the mind and body accompanied by spiritual bliss and knowledge will follow on controlling the individual breath in such a manner as to attune it to the cosmic breath. For this purpose they prescribe different postures of the body to be assumed while practising Yoga. These postures are said to be 84 in

number and each has its peculiar influence on the body and the mind. By various kinds of postures and modes of controlling the breath the Yogis get over almost all kinds of diseases. Having thoroughly mastered the practices of the three stages, forbearance, observance and postures, the Student of Yoga has to learn the science of the breath and regulate its expiration and inspiration according to the rules of that science. This fourth stage is called Prānāyāma. Proper Prānāyāma destroys all diseases, improper one produces them. By proper Prānāyāma the humours of the body are cleared, the body becomes light and beautiful, the digestive power becomes strong, health ensues and the body is then in a fit state of following the Yoga practice further. By the practice of Prānāyāma the mind becomes fit for being quite absorbed in the subject thought of. It befits the Yogi to enter the fifth stage—that of Pratyāhāra—abstraction—imitating by the senses, the thinking principle by withdrawing themselves from their objects. It consists in the senses becoming entirely assimilated to or controlled by the mind. They must be *drawn away* from their objects and fixed upon the mind and assimilated to it, so that by preventing the transformations of the thinking principle, the senses also will follow it and will be immediately controlled. Not only that, but they will be ever ready to contribute collectively towards the absorbing meditation of any given thing at any moment and even always.

Passing through these five stages, Yama, Niyama,

Asana, Pranayama and Pratyahara the Yogi purifies the inner-self by avoiding the outer distractions. We then come to the sixth stage—Dhāranā or contemplation. It is the fixing of the mind on something external or internal. If internal, it may be the tip of the tongue or the nose or any convenient spot. If external, it may be any suitable image of the deity or a picture or any similar object. Of course it is necessary to bear in mind that any such thing contemplated upon externally or internally should be strictly associated with nothing but holiness and purity. The mind should be able to picture to itself the object even in its absence in all vividness and at an instant's notice.

The next and Seventh stage is Dhyāna or absorption, *i.e.*, the entire fixing of the mind on the object thought of to the extent of making it one with it. In fact the mind should at the time be conscious of itself and the object. Proceed a step further and we come to the eighth stage Samādhi. The absorption is to be carried to the extent of forgetting the act and of becoming the thing thought of. This state of Samādhi implies two distinct states of consciousness unified in one. The first which is trance proper is the forgetting of all idea of the act, and the second the more important factor is the becoming the object thought of. Mere passive trance is a dangerous practice as it leads to the madness of irresponsible mediumship. It is therefore necessary to lay stress upon the second part of the connotation of the term Samādhi. The three stages, contemplation, absorption and trance-Samādhi are in fact the stages of

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contemplation, for the thing thought upon, the thinker and the instrument (together with other things which are attempted to be excluded, are all present in the first, *i.e.*, contemplation, all except the last are present in the second and nothing but the thing is present in the third. This trance-Samādhi however is not complete Yoga, for it is only conscious Samādhi having something to rest upon. As compared with the highest or unconscious Samādhi, conscious Samādhi is a distraction no doubt, for there is yet something which the mind entirely transforms itself into. When the mind ceases to transform itself, the highest Samādhi is reached.

In the intermediate stages between contemplation, absorption and Samādhi, the student of Yoga can if he likes so fix his mind as to put it into direct communion with nature and in this state it obtains all the occult powers that are ascribed to the Yogis of India. As our time this evening is limited and as the author of the Yoga Sutras himself says that these occult powers are after all positive obstacles in the way of highest Samādhi whose proper nature and import is that state in which the soul sees itself, I shall at once pass to the *summum bonum*, the end and aim of Yoga—the Kaivalya. One who has the desire to know what the soul is and what relation his mind and the universe bear to it is said to be desirous of Kaivalya. When such a person clearly experiences the distinction between mind and soul and understands the powers and nature of either, that desire is extinguished within him

Kaivalya is in fact a state in which there is entire cessation of all desire and when the nature of the essence of all consciousness is known, there is no room for any action of the mind, the source of phenomena. The mind before such knowledge was bent towards worldly objects but now it is entirely bent on discriminative knowledge. This knowledge is of the kind of clear cognition of the difference between mind and soul. Not only this but the mind is entirely full of the idea of Kaivalya to the exclusion of other thoughts. But while this condition of entire devotion to Kaivalya is suspended there are other thoughts from previous impressions. These impressions are to be destroyed like other distractions. Even full discrimination is not the desired end and should be superseded by supreme non-attachment which is the nearest road to Samādhi, the door of Kaivalya. From constant discriminative recognition of the 26 elements of this philosophy results the light of knowledge; after this the Yogi works entirely without attachment to any object or desire; then he reaches the state of supreme non-attachment wherein the light of the soul breaks out in full. In fact all appears full of soul and there is nothing to interrupt this blissful perception. Then all distractions and actions cease altogether at least for the Yogi. When the distractions are destroyed and when Karma is rendered powerless for good or for ill, there arises full knowledge which is free from the obscuration caused by Rajas—energy and Tamas—grossness and cleared of all impurities arising from distractions. This

knowledge is infinite. As compared to this infinity, that which ordinary men regard as knowledge appears as but an insignificantly small thing.

When the soul has so far received due illumination as to estrange itself from all relation with matter and its transformations, it is said to have acquired Kaivalya or be in a state of Kaivalya. This is the power of the soul centred in itself. Kaivalya is not any state of negation or annihilation as some are misled to think. The soul in Kaivalya has its sphere of action transferred to a higher plane limited by a limitless horizon. This our limited minds cannot hope to understand.

# Practical Rules for Soul-Culture.

THE most important point in this practical subject is to understand the distinction between the ordinary life that we live and the real soul-life which we ought to live so that the ultimatum may be attained sooner.

The idea with ordinary people in regard to life is as Prof. Max Muller has well put it, "a struggle for existence, a struggle for beauty, a struggle for enjoyment." This idea of life implies the correlative idea of competition and a struggle to live at the sacrifice of our fellow-brother. It also implies that one part of the sentient universe is to advance at the destruction of another. The doctrine of the survival of the fittest leads us to the barbarous code of morality of cutting each other's throat. This law of the survival of the fittest is true in the physical and lower animate world. A being who has no idea of protecting his fellow-beings lengthens his duration of life at the cost of his fellow-beings. We find this law exemplified in the vegetable kingdom and even in the case of animals and human beings so far as their bodily nature is concerned. We destroy the growth of another being that our bodily growth may be accelerated. And we call it the real growth. If that is the real growth a murderer is justified in his crime because in many instances he is justified by reason of his peculiar circumstances.

Bodily growth follows in accordance with the developed physical forces within us. A desire to survive at the sacrifice of our fellow-beings implies that the soul has not yet arrived at that condition in which it can do without this destructive propensity. It implies ignorance as to the real modes of life; it also implies the absence of the higher capacities of the soul. Destroying one thing so that another may thrive simply means a constant war among the different parts of the universe. It means inharmony. Inharmony can never produce harmony which is the first requisite of real progress. The law of harmony is supreme everywhere. Two jarring particles at constant war with each other can never be in a happy state. A family of several members cannot be happy if every member is fighting with the other and tries to derive the greatest benefit for himself at the cost of some other member. Such a family ultimately goes out of existence. For this reason all the religions of the world have proclaimed from times immemorial the rule of universal love for all. Unfortunately the disciples of the Bible have in their preaching limited the practice of this love for human beings only. If human beings are parts of the universe the animals also have the right to live as much as human beings have.

The first requisite for the soul-culture is a life of harmony, which implies the practice of universal love. It includes the respect for the bodily as well as soul-life of all living beings. We destroy the bodily life of other beings by killing them and we destroy their

mental and moral life by harbouring evil thoughts and desires for them. Soul is potentially infinite knowledge, and infinite good, theoretical and practical; and anything done to thwart the progress of the soul in that line is the violation of the law of universal love. This respect for the life of others must be ingrained in our very being. Mere repetition of the word Love cannot be considered practical love. All our daily acts must be regulated on this principle. Limiting our necessities and sharing our possessions with others is a practical illustration of universal love. The idea in the mind must not be that we are giving something that belongs to us; but that the possessions that we have been fortunate to obtain did at one time belong to some other person and in future it may belong to some other person; and we have no right to appropriate it to our sole use.

Maitri, Pramoda, Karunā and Upekshā are the four great virtues which must stand as our guides in all departments of life. The first simply means friendship but it has a very comprehensive idea. Mere oral or verbal friendship is sometimes worse than enmity. To be actually friendly with all living beings means that we should at all times think as to the best mode in which we can advance the real interest of all living beings. A constant thought for the good of others not only makes our own mind pure and elevated but the very vibrations of kindly and benevolent thoughts influence the good of those whom they reach. And really force in the

universe is created which does not in a measure affect others. The good of the humanity and of the universe depends therefore on individual thoughts and acts.

The second virtue that I mentioned is Pramoda, which means gladness at the prosperity of others. So long as we have not recognized the soul, we live on the emotional and passional plane. And so long as we live a life of inharmony, we fatten ourselves on the belongings of others, and copetition and jealousy will be the natural outcome. And there will be a constant desire to live at the sacrifice of other beings. This system of life creates inharmony in the universe, and every act done by us, or thought harboured by us is sure to rebound on us with equal force. Such a life can never lead us to the ultimate goal of harmony and happiness. Therefore whenever we hear of the prosperity of others, the thought in the mind must be that of genuine sincere gladness and in no way of jealousy.

The third virtue is Karuna which means compassion for the sufferings of others. In the path of evolution from the lowest condition to the present condition we have been sufficiently of the material and animal nature ; in our greed and passion we have hardened our hearts sufficiently ; now it is time to soften our hearts. And how can we do it unless by sympathising with our fellow-beings and doing for their good as much as lies in our power. This virtue restores the equlibrium that has been disturbed by the greed and passion of man.

The fourth virtue is that of overlooking and forgiving

the faults of others. From the absolute standpoint we all human beings are imperfect; when a person comits a fault we resent the act and consider the person to be in the lowest state. But in our egotism we forget that oftentimes we are good for some selfish motive. And what do we really accomplish by finding faults with other people. We simply send forth a set of vibrations which spread the knowledge of those faults broadcaste and in this way help the propagation of vice. The best way to deal in such cases is to forget and forgive those faults and try to bring such persons to a higher level.

These are the general rules which are to be practised every day.

Now I shall say something in relation to a few special acts which we ought to do every day. I will specify the acts in the order in which we actually do them in India. We get early in the morning about 5 o'clock. There is a reason for this. That time, considered in relation to the sun and the constellations in the sky is favourable to bring about and continue the harmony which is our object to accomplish. It is in fact the best time which puts us in a condition fit to accomplish our best desires. All feelings of sluggishness and drowsiness should be thrown off. If perchance it be found very difficult to shake off those feelings, the result can be accomplished by stopping for a short time the breath both through the mouth and the nostrils. After this we must examine what Tattva is flowing through the nostrils. The philosophy of

the Tattvas is indeed very deep. But in a few words it might be said that there are five Tattvas and these are the subtle ethers of which all material things are the compounds. The breath of the body is made up of these five ethers. The first ether is the Akasha; its vibrations are in the form of rising and falling points * * * * * * * * * by the soul. Such a substance which cannot be seen, heard, tasted, smelled or touched, is a substance which need not occupy space, and need not have any tangibility, but it may exist, although it may not have any form, and that substance does not require any space, is intangible and cannot be seen. Sight is an impression made on the nerves of the eyes by vibrations sent forth from the object perceived, and this impression which we call sight, if there are no vibrations coming out of the object, is of course not produced; but if this substance influences us in certain ways, the implication is that there is something moving or producing vibrations, and these cannot exist unless there is some material substance which is vibrating. The very fact that something is moving in some way and influences us in some peculiar way implies that there is something material about this. If there are no vibrations the substance is not material. It need not exist in a form which will give us the impression of any colour, smell, etc. There is nothing which can partake both of the attributes of soul and of matter; the attributes of matter are directly contrary to those of the soul. While one has its life in the other it does not become

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the other. How can that soul live in matter when its attributes are of a different nature? By our own experience we know that we are obliged to live in surroundings which are not congenial to us, which are not of our own nature. People feel that they are not related to their surroundings; there must be some reason for their being obliged to live in those surroundings, but there must be a reason in the intelligence itself; it cannot be in the material substance. We know that this is a fact, because intelligence cannot proceed from anything which is purely material. No material substance has given any evidence of having possessed intelligence; it might have done so when there was life in it, as we are quite sure, influenced by material things; but it does not arise from material things; let a person of sound intelligence take a large dose of some intoxicating drink and the intelligence will not work at all. Why should this material thing influence the immaterial, the soul? The soul thinks that the body is itself and therefore anything which is done to the material self is supposed by the real self to be done to itself. That is where the Christian scientists and the Jain philosophy will agree; that if the soul thinks that the body is its real self anything done to the body will be considered by the soul to be done to the soul, and therefore what happens to the body will be felt by the soul; but if the soul for a moment thinks that the body is not the self, but altogether different and a stranger to the soul, for that reason no feeling of pain will exist; our atten-

tion is taken away in some other direction and we do not know what is passing before us. This shows that the self is something higher than the body. Still under ordinary circumstances the soul is influenced by the body, and therefore we are to study the laws of the body and soul so as to rise above these little things and proceed on our path to salvation or liberation, which is the real aspiration of the soul. There is power of matter itself, but that power is lower than the power of the soul. If there was no power at all in the body or in matter the soul would never be influenced by it, for mere non-existence will never influence anything; but because there is such a thing as matter, when the soul thinks that there is power of the body and the power of matter, these powers will influence it. Bodily power as we see it is on account of the presence of the soul. There is a power in matter, as cohesion, etc., and this will work although the soul does not think anything about it. If the moon revolves around the earth there are some forces inherent in the earth and moon. What I mean to say is that the influence of these material powers on the soul powers depends on the soul's readiness or willingness to submit to these powers. If the soul takes the view that it will not be influenced by anything it cannot be so influenced. This being the soul's nature, what is its origin? Everything can be looked upon from two standpoints, the substance and the manifestation. If the state of the soul itself is to be taken into consideration, that state has its beginning and its end. The

state of the soul as leaving in the human body had a beginning at birth and will have an end at death, but it is a beginning and end of the state, not of the thing itself. The soul taken as a substance is eternal ; taken as a state, every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state. The state may not be permanent, but the thing must have a state at all times. If therefore the present state of the soul had a beginning it had another state before the beginning of this state, and after the end of this state it will have another state. So the future state is something that comes out of or is the result of the present state. As the future is to the present so is the present to the past. The present is only the future of the past. What is true with regard to the future state, is true with regard to the past and present states. The acts of the past have determined our present state, and if this is true, the acts of the present state must determine the future state. This brings us to the doctrines of rebirth, transmigration of souls, metempsychosis, reincarnation, etc., as they are variously known. First take incarnation, which means literally becoming flesh, and really speaking that which is matter is always matter, and that which is spirit is always spirit or soul. The spirit does not become flesh. If reincarnation means to become flesh there can be no reincarnation, but if it means simply the life in flesh for a short time, then there is reincarnation. Rein-

carnation means also to be born in some state again and again. Metempsychosis means in the Greek only change; that the animal itself, body and soul, everything together, is changed into the human being, and the human being, body and soul, is changed into some other being, and so on. That is the idea of metempsychosis. Transmigration of souls is, especially in the idea of the Christians, the idea of human soul, going into the animal body, as if this were a necessity. But that is not the real idea, the real idea is simply going from one place to another or from one body to another, but not necessarily going from the human body to the animal body, but simply travelling. It implies the idea of form. Nothing can travel unless it has form and occupies space and is material; so in our philosophy we reject all these terms, as that is the idea connected with these terms, and use the idea of rebirth; that is, the soul is born in some other body, and birth does not imply the same conditions applying to the human birth. There are certain conditions in which human beings are born; the seed itself takes several months to permeate and then there is birth. This may be due to certain acts or forces which are generated by human beings. These are in a condition to be observed by beings whose forces will take them to some other planet, and we say that there is another condition of birth there. There is no necessity for gestation and fecundation. The Karmic body has in itself many powers, and has a force to take to itself another body, which is in the case of the

human being a gross body, but in the case of other beings a subtle body is generated, and this body is changeable so far as its form and dimensions are concerned. Therefore if the forces generated while we live any kind of life are of different kinds, then in the case of some being, it may be necessary that he should be born in the human condition, and pass through the actual conditions which must be obeyed if the human being is to be born, while if the forces generated are different in their character, he may be born on some other planet, where birth is manifested in a different way, without any necessity of the combination of the male and the female principle. There are so many different planes of life that the mere study of the human life ought not to be made to apply to all the forms of life. We have studied only a few forms of the life of animals, human beings, etc., but that is only the part which, under the present development of our science, of our eyesight even, we are able to study. We are not able to study other forms of life, innumerable in the universe, and therefore we ought not to apply the laws thus discovered to all forms of life. Our study is introspective, because our idea is that the soul is able to know everything under the right circumstances. The knowledge acquired in these conditions is of a sounder nature and of a more correct kind because the obstacles which come in the way of the science are not there. Scientists do commit mistakes and think they do not; still knowledge is derived from inferences which we

draw from certain premises which may not be right, or if the premises are right the inference may be wrong. We do not mean to say that there are always mistakes in the knowledge which is acquired through sensation or through matter, but sometime it is possible, and while it may be correct knowledge in many cases, we cannot rely on that. The highest knowledge is immediate knowledge derived by the soul without the assistance of any external thing, and the knowledge of liberated souls, and also the knowledge of human beings who are just on the point of being liberated, or have passed through the course of discipline, mental, moral and spiritual and have nearly exhausted past forces, at the same time, generating spiritual forces, and on account of discipline and spiritual evolution have become receptive. The soul sees everything when this state is arrived at; it knows everything, is fully conscious, and consciousness means first of all that it knows itself, and to know one's self means that it is something, some reality, and there can be no reality unless it can distinguish itself from other realities. Only the one universal thing could not know itself, because knowledge implies comparing one with another and if that is not done there is no individuality. We say therefore that the soul in its highest existence knows that it is perfectly separate from other things so far as experience and knowledge are concerned; so long as there is a sense of separateness there is no occasion or opportunity for the soul to rise higher because, when the soul thinks that it is living a different existence fo

its own sake, it is considering its own self to be different from another person's, and thinks that this is its own and a part of its nature, its own being, and therefore anything done in regard to these surroundings will benefit or injure its own nature. It even thinks that its very life consists in doing good and in looking after other souls and taking active measures for carrying into effect the very plant of that soul. Then it comes higher, and ultimately reaches the highest condition. The condition of the soul, as I have said, is the highest in which there is perfect consciousness, there is infinite knowledge and infinite bliss ; we express these three ideas in Sanscrit as existence infinite, bliss infinite and knowledge infinite. That condition of the soul cannot be described by us because by us description is something which proceeds from a finite mind and when the soul becomes infinite no finite mind can fully express the condition of that infinite state. The attributes we give therefore to that condition of the soul are always full or comprehensive. We shall always leave out many things ; we have not the power to express all our thoughts. How can we express, then, this state of a soul which so far as its power and knowledge are concerned is infinite. The Jains have studied the nature of the soul and of the universe from these standpoints, and have derived a beautiful principle, and so far as this is concerned there is this difference between this country and other countries and other religions, they can understand all these from these standpoints. The Bible says, Thou

shalt not kill, and the Jains practise universal love so that this also means that we should not kill any beings. If we say that the Bible does not mean that we take away a part of the Bible. Why should we interpret the laws of any religion from the narrowest standpoint? We should take into consideration the nature, attributes and working of all things. We cannot derive laws which are to be applied to the whole universe simply by our observation of a part of the conscious nature of the universe. If you wish to state correctly the nature of the universe you will study the nature of all the different parts of the universe and then the laws will be applicable to all parts of it. We think that we are superior to other things because our tenants, who live on the ground floor are inferior to us, but we have no right therefore to crush those tenants, who later on will acquire the right to inhabit the second and third floors and finally the highest floor. One living on the highest plane has no right to crush those who live on the lowest plane. If one thinks that he has a right to do this, that he has no sufficient strength to live without destroying life, our philosophy says that it is still a sin to destroy life, and it remains only to choose the lowest form, the less evil. We will in business take such a kind of business as will yield the most profit and will cause us to lose the least, in which we have the less liabilities; and the highest condition will be that in which we have no liabilities and no creditors, the state in which we may live without any creditors or in a perfectly free condition

That is the liberated condition. The idea of Karma is very complicated. I have told you something of it in my former lectures. The one chief point is that that theory is not the theory of fatalism, not a theory in which the human being is tied down to some one, bound down by the force of something outside himself. In one sense only will there be fatalism; if we are free to do many things, we are also not free to do other things, and we cannot be freed from the results of our acts. Some results may be manifested in a great strength; others very weakly; some may take a very long time and others a very short time; some are of such a nature that they take a long time to work out, while the influence of others may be removed by simply washing with water, and that will be the case in the matter of acts done incidentally without any settled purpose or any fixed desire. In such a case with reference to many acts we may counteract their effects by willing to do so. So the theory of Karma is not in any sense a theory of fatalism, but we say that all of us are not going to one goal without any desire on our part, not that we are to reach that state without any effort on our part, but that our present condition is the effect of out acts, thoughts and words in the past state. To say that all will reach the perfect state merely because some one has died that they might be saved, merely in a belief in this person, would be a theory of fatalism, because those who have lived a pure and virtuous state and have not accepted it will reach the perfected state simply for that reason

and for no other. The faith in saviours is simply this, that by following out the divine principle which is in our own selves when this is fully developed we also shall become Christs, by the crucifixion of the lower nature on the altar of the higher. We also use the cross as a symbol. All living beings have to pass through or evolve from the lowest, the monadic condition, to the highest state of existence, and cannot reach this unless they obtain possession of the three things necessary, right belief, right knowledge and right conduct. The right belief is, really speaking, not that there is no passing through forms after death, but the soul keeps progressing always in its own nature, without any backward direction at all. We have expressed this in clear language without any parables or metaphors, but when we preach these truths to the ignorant masses some story or picture might be necessary for them, and after that the explanation of the real meaning, as we have an allegory in the Pilgrim's Progress. It is just like reaching the Celestial City in that book, but we must all understand that these things are parables. Others may need music to assist their religion, but when we understand the esoteric meaning which underlies all religions there will be no quarrelling and no need of names or of forms, and this is really the object of all religions.

# The Science of Breathing.

THIS science can be studied from two standpoints, the physical and the spiritual. Without studying it from the physical standpoint we can never study it from the spiritual. We must first know the conditions from the physical standpoint, what the construction of the system is and what it is for, and then we shall be able to understand why we ought to breathe in one way and not in another. We know that the lungs are the organs of breathing, and that the oxygen in the air passes into the blood. The respiratory organs are placed in the cavity called the thorax. The upper part is conical, and the lower part is broader and the whole apparatus is covered over by ribs and muscles, and so on. This being the construction o the respiratory organs, when the air comes in, it first of all comes to the lungs, and all the cells in the lungs are saturated with the oxygen of the air. It then goes to the blood, which is set in circulation, and the oxygen is taken up in combination and passes through all the parts of the body, when it is changed to carbonic acid and passes out of the body. In the light o f all these things we want to study the different ways of breathing and decide which is the best. Ordinarily breathing is divided into two classes, abdominal and chest breathing. People who do not understand the science of breathing might think that sometimes we

breathe with the chest and sometimes with the abdomen, but this of course is not the case; it is always the lungs which perform the function of breathing. The real difference is this: when we breathe the chest breathing, we expand the sides of the chest instead of the top or bottom part, and expand the ribs only, and this is called the lung or chest breathing, but when the upper and lower parts are more expanded than the sides the diaphragm is set in motion and the action is also transmitted to the abdomen, and this is called the abdominal breathing. We are to see whether we have breathed in such a way as to expand all sides of this cavity, or in the upper and lower direction, or at the sides. The ribs are different in their action; the middle rib has more stiffness and requires more force to expand it, and when a person breathes only so as to expand the sides he must expend more force. Another difficulty is that when a proper amount of oxygen is not admitted into the system the blood remains impure, and the functions of the other organs cannot be carried on satisfactorily as they should be, but when we breathe abdominally a sufficient amount of oxygen cannot be admitted into the system, and the same is true of the chest breathing. The best system would be that which permits the cavity to be expanded in all directions, and in which all parts of the machinery receive movement as much as possible. We may call this the full or deep breathing, because the whole cavity is then filled with air, and we receive the largest possible

amount of oxygen. We now understand why physically this kind of breathing is important to the system. We have also to take into consideration the other side of the science, that is the spiritual science. There are other elements of air which are present in the atmosphere which give us more power and vitality and life-giving qualities. While oxygen may assist in purifying the blood there is another life-giving power present in nature, and in order to utilize this power there are other rules which must be observed. The spiritual construction of the human body should be understood. We know that there are so many different ethers in the human body, and that when they are compounded together in the right proportion the human organism is in a perfect condition. All of these are present in some proportion at least, in every human body, and when there is any deficiency in any of these the equilibrium is destroyed, and must be restored by breathing in those ethers or by supplying them in some way. Therefore we have first to know what others predominate in us, and whether we are positive or negative, and we must know in what parts these ethers are predominant. They are all present in all parts of the body, but each has its spiritual locality. When we know the positive or negative condition of the body and the condition of these ethers, we can regulate the breathing in accordance with this knowledge. The condition, whether positive or negative, can be ascertained by the way in which the breath comes from the nostrils. If it comes

with more force from the right nostril we are positive; if from the left, we are negative, and we can change these conditions either by the will or by changing the position of the body, that is by throwing the body on one side or on the other. Therefore while we physically require the presence of oxygen in the body we also require the presence of these ethers and must understand their laws. First of all, the system of breathing that is advocated by the Hindus is the full or deep breathing, and in this also the breathing must be rhythmical. The inspiration and expiration should be regulated at certain times every day in such a way as to breathe out and breathe in during a certain number of seconds. This exercise should be carried on for five or ten minutes at first and afterwards the time may be increased gradually till it reaches half an hour, but never longer than that for ordinary persons, because it may be exhausting to the system. We should breathe in for a certain length of time, and then the breath should be retained for half that time, for instance if the breathing in is for four seconds, the breath should be retained for two seconds, and then the breathing out should occupy four seconds, or the same time as the breathing in. There are certain positions in which the practice of breathing should be taken. The position should first of all be comfortable and easy; among the Hindus the most comfortable position is sitting on the floor with the legs crossed, but as that would be irksome to se who are not accustomed to it some other position

may be taken. When the breathing has been regulated in the way which I have pointed out, that is, by breathing in for a certain length of time, keeping the breath for a certain time, and breathing out for a stated time, this practice should be taken for ten minutes or more every day, and there are still other rules which are to be observed for the purpose of rising spiritually; and connected with these rules are the rules of diet, because when a person omits the rules of diet it will be of no use for him to observe the rules of breathing. A person eating meat is not in a condition favourable to spiritual progress. The rules of diet therefore must be important. There are finer elements which are contained in the air, and which should be allowed to have their influences freely in all parts of the body, and therefore these parts should not be stiffened, as it were, by the use of injurious food. The best time for breathing in this way that I have described is the time just before breakfast, because when the physical work is not going on, and all the organs are quiet and ready to receive the life principle, and even forces subtler than that. Therefore all exercise of a religious nature should take place before breakfast. No one ought to practise these exercises just after breakfast. With regard to still higher powers, higher than ordinary health and the working in health of all the organs of the body, there are rules of course for all the different practises and sciences of this sort, and those are practised by the Yogis, who have from their birth lived a life of purity and holiness and have

practised the rules of diet also. Sometimes they live for a year on milk and nothing else, or on clarified butter and nothing else. When they contemplate on the different plexuses they observe these rules and the postures which they assume on these occasions are some of them very difficult. They have to retain a certain position while contemplating for an hour or two hours. There are many other rules which the Yogis practise which they have never given out to any one. It is not the following of these rules that is to be taken into consideration with regard to the Yogis, the chief thing is that they cannot do these exercises unless the body is fit for the powers which it is to obtain, and the body cannot be made fit till the injurious humors are driven out. They also observe many practises, which, as no person can follow them out in this country, with the life they live and the circumstances under which they must act, it will not be important to discuss. These will not of course be important for business people or those whose object is to make money. These different plexuses in the body are many, of course, but six of them are the most important. Two of them are situated below the navel, one in the heart, etc. Others are predominant in different parts of the system. While taking into consideration the different plexuses we have to take into consideration the ethers that are peculiar to them, and in contemplation these ethers are evolved from them. Even the Yogis do not expect to see their powers manifested in a short time Their object

is never the manifestation of these powers. So long as a person cares only for the manifestation of these powers they do not come. With regard to food, I do not wish to say anything more ; only this is sufficient ; the purest food, and only vegetables, and only that which increases spirituality and not activity or grossness, should be used ; for there are three qualities in food, as in matter. Passivity is the same as purity ; grossness is indolence or slothfulness or darkness, so only that food is to be taken in which the first quality is predominant, as in wheat, for example, and rice, and milk. Cheese, meat and eggs belong to the third class and for this reason they are to be avoided altogether. Many persons writing works on food have divided the food into different elements and in that way regulate the food which should be eaten, but they do not take into consideration the fact that food is not merely physical in its effects, but that it has an effect on the moral and spiritual nature. Only that food is to be taken by spiritually minded people which will increase the spirituality. Wheat, milk, butter and vegetables, not those which grow underground, which are mostly of the second and third quality,—these are the food which it is best to eat, and this is, in short, the science of food ; and when we understand this, when we know the different natures and effects of these, then we can study the science of breathing and can also practise, the fact being that unless we observe the rules of diet it is useless to follow the science of breathing. The rules of deep

breathing, however, if followed out, will make a person physically healthy. Dress is one of the things which should be taken into consideration in this connection. I think that some evil-minded person centuries ago, must have designed that thing called the corset for the purpose of depraving the human race. Even those who have studied the laws of health still wear this, in various forms. Those who wish to observe the rules of breathing must first of all throw the corset altogether aside, and unless this is done the person ought not to practise the rules of breathing at all. That is one reason why that among ladies we find the chest and not the deep breathing. There may be peculiar reasons fashionable indeed, for adopting the dress, but people should know the evil effects of such an act. If any part of the body is compressed so much that the breath should not have any influence on that part, the effect must be only evil. Even the feet should not be incased in tight shoes. In all these things some part of the body is strengthened at the expense of the others. The advantages of the true system of breathing are many indeed. Physically one who breathes correctly becomes pure; those who breathe rhythmically and deeply are healthy. They feel the influence after a very short time. After longer practise those emotions of the mind such as anger, passion, lust, etc., are destroyed and we come to be able to control our mentality and physicality by our spiritual nature. One short rule must be observed: dress in loose garments, not cramping any part of the body,

and breathe deeply and rhythmically every day, and at the same time observe the rules of diet. Then there will be no influence except that of our own consciousness.

# Hypnotism.

I wish to include in this subject mesmerism, hypnotism and Christian Science, and like means of curing disease, and at the same time the philosophy of all these different systems and their practical results, and what our opinions would be from the Hindu standpoint. We know that there are several different schools, of these different sciences. Mesmerism is the oldest so far as the study of the people in Europe is concerned. It began with Mesmer, who performed certain experiments in Europe and introduced some of his methods in France, and was successful in those methods of curing, and later on, after his death, his followers conducted the same experiments by the same methods, and succeeded. But the principal idea connected with mesmerism is that a certain magnetic fluid passes from the body and impresses itself upon the aura or some other subtle part of the patient, and makes a change in his bodily condition. That is the opinion, or rather the theory, on which mesmerism is based; but hypnotism was introduced later on, and its advocates say that this condition of the patient is not due to any magnetic fluid ; that it is simply the result of the suggestion or of some other physiological or nervous change. In this way the hypnotic school is divided into two divisions, one the Nancy and the other the Paris school. The first thinks that the

hypnotic condition, the sleep can be induced by mere suggestion and no change in the nervous system is necessary, no physical touch is even necessary. If the change is produced by suggestion, that is sufficient. But the other school says that suggestion is not an important factor in producing sleep; the only thing that is necessary to produce that condition is to change the nervous or physiological state of the body; if that can be done by the touch or in some other way that is sufficient. There is truth in all these schools, but they still quarrel over words. We know that headache is a disease and may be the result of many causes. There may be headache on account of dyspepsia, on account of fever, on account of some nervous derangement. The result may be the same, but the causes are different, and the result, although in name the same, may have different natures and therefore the method of cure must be different. Its nature, its cause, its influence on the human system, must all be taken into account. The idea at first of the hypnotic school was simply to cure diseases, but Mesmer reached a further result, producing a condition higher than the ordinary state, in which there was more knowledge, more perception, more powers. Such results have been also attained in the hypnotic condition. I will say first of all, that so far as mesmerism is concerned we know the theory on which it is based, the passing of the magnetic fluid from the operator to the patient. We must first see whether there is any ground for the belief that a

magnetic fluid passes from the body of one person to that of another. As soon as the operator begins to operate by passes or by a brush made of certain kinds of feathers (peacock feathers are used in India, the patient feels that something is coming to him ; he feels a warmth or coolness, which must be the result of something ; he feels that something is entering his body, and when his cure is effected he even feels that something is going away from his body ; and so far as the testimony of the patients themselves is concerned there is some ground to believe that a magnetic fluid is passing from one to another. When we shake hands with some persons we feel satisfied with the contact. What are these likes and dislikes ? What is the cause of the feeling of pleasure or of hatred ? On the lowest plane of physical existence they may be the result of some state of the body, but on the higher plane they do not. Under ordinary circumstances these emanations mixing with our body produce either pain or pleasure. If the atmosphere is hot and sultry we feel pain and it is disagreeable to us, because the material things of the world have something to do with our mental nature. If this is true of the material particles the subtle particles certainly must influence us to a greater degree. As to the existence of a magnetic fluid, there is no doubt, and when it is passing from one body to another, the mixing of the magnetism of one person with that of another depends on the spiritual condition of both of these persons. If both are positive they

cannot meet together with good result, but if one is positive and the other negative they will mix; that is why the mesmerists say that the patient should be in a passive condition, that the operator may be able to exercise his will power strongly; the patient should become passive so that the two elements may mix. It is this magnetic fluid that in some persons is of one kind and in other persons of another kind, in some giving pleasure and in others pain. The scientists give us this explanation, that this fluid is to be found in a greater or less degree in all persons, but in actual experience we know that in some it is of a pleasant nature and in others unpleasant. We Hindus can give the reason for this, because the scientists' observation proceeds from limited standpoints; they think that there is only one physical life and do not know anything about the condition of the being after what they call death; therefore they cannot find out anything about the cause of this magnetic fluid. Certainly, then, we must consider the cause of any phenomenon; there cannot be any result manifested in the physical, mental, moral or spiritual universe without a cause. Even a leaf does not fall from a tree unless there is force sufficient to take it down from the tree; if that is true on in the material world certainly it must be true in the human world; and we express the nature, good or bad, of this fluid, by the theory of ethical causation, which is the same as the law of cause and effect. The same theory is called in our language the law of Karma. A person generates many forces in one life,

by his words, acts and thoughts. Our daily food gives us some powers on the physical plane and also on other planes. On account of the food and drink we store some kind of energy; we waste away also this energy by doing useless acts, by thinking useless thoughts. At the same time we use it in better and higher things, by using it for the good of humanity. At the same time, again, we carry with us a certain amount of this energy to the next life, because it is not actually disintegrated at the time of death. It is only the physical particles of the body which are disintegrated, but the thoughts remain. The physical particles are not the only constituents of the body; there are other things; there are subtle particles and these are not all magnetic fluid, but certain portions are magnetic fluid, and that is also part of the Karmic body as we understand it, that we carry with us in all lives. We may call it spiritual body, astral body or subtle body; these are different names for something which is the result of our acts, thoughts, words, desires, intentions and objects and that we carry with us always. Some of the forces of this Karmic body are of the nature of the magnetic fluid. If the objects with which these forces are gathered are of a benevolent nature, if they are gained with the object of doing good to other people, then that magnetic fluid, that part at least of the Karmic body would be of the same nature, according to which, or in obedience to which, this fluid was generated. It will emanate from the body in this life, or even in the next

life, and will reach other people and influence them for good. This can be generated by actual austerities. That is the reason why in India we have the custom of performing certain acts. These store the magnetic fluid in the body. There are persons who have no belief in any other kind of force than the physical force; they do not even believe in a future life; therefore with such persons there is no desire even to collect these forces, and they may not therefore be able to collect them. Sometimes without intention, or ignorantly they may do certain acts which have their natural result of storing this magnetism and they will carry this with them into the next life. In this way most people have more or less of this fluid. When we use it, we certainly give out something of our own individuality. The reason why people who are charged with an extra amount of this, have to exercise a strong will power to give it to another person is, that they are not spiritual enough to influence others without making an effort. But those who are on the spiritual plane influence others without efforts, because that is their very life; and that is the reason why in ancient times the sages would cure other people without any effort on their own part. People coming in contact with them would be cured. Such instances are to be found in the literature of all nations; therefore we say that this is the great power. But it is of different kinds in different people. As I said in the beginning, when you come into contact with some kinds of persons you feel pleasure, and with others pain.

That difference is only the result of goodness or badness, of forces generated in the past life. By this persons are able to give away a certain part of this fluid. The person may not care to use it for the best purpose, but the soul can impart it to other persons. A great objection which is urged against using this magnetic fluid is that we ought not to impart our own individuality to other people. It should not be mixed up with that of others. Yet we do impart something of this to others. In all charitable works we impart something to the people to whom we become charitable; we impart something of ourselves to money or clothes, and while these physical articles receive only the physical part of the individuality, this magnetic fluid is of a different kind, and at once the mental, and moral nature of the individual; and while by giving away the money, books or clothes we influence the physical being of another person, by the magnetic fluid we influence the mental and moral being also. And here the question comes in. What would be the effect of wearing the clothing of another person. As we are all afraid of contagious diseases, because the germs are flying in all directions; in the same manner all persons do impart certain parts of their individuality to their clothing; and therefore if we use this, we can take something which has been imparted, and in that way be influenced either for good or evil. And not only this, but people are generally either in a negative condition or in a positive condition; one is not bad and the other good, but they are of opposite natures. The

person whose clothing we are going to use may be of an opposite nature, and if these things mix, a feeling of displeasure is produced and we are made uneasy ; so for that consideration also, it is not advisable to use clothing worn by other people. So far as mesmerism is concerned, that system in which we impart something from our own body to others, we must consider that we do impart something of ourselves and that may be of a questionable character. The intention is not the only cause of making it good or bad ; there are causes generated in the past life. We do not know what they are, and on this account also this fluid may be good or bad ; it cannot be changed now, and although our intentions may be the best in this life, on account of the very nature of the fluid, it may injure other people. The best way for such persons is not to try to impart their magnetic fluid to other people, but only to have the best wishes in their minds, and to entertain a desire for doing good always to others ; because the very desire will send only vibrations of goodness to others and in that way we can do a lot of good to other people. In Christian Science, the underlying principle on which it is based is not different form the best philosophy of every nation ; only it is misinterpreted, and in fact the doctrine given out is also in its present form of teaching false, according to our view. But the underlying principle is the same ; there is no defect there. Christian Science would mean the science taught by Christ, and certainly he taught, that the highest entity is not matter, but spirit. He does not

say that there is no matter, but in these days the advocates of Christian Science say that there is no matter, but only spirit. If there is only spirit and nothing else in the universe there is no room for anything else, and if the spirit is the purest entity, there is no reason why it should become impure ; but we know as a fact that there is disease. People feel it and know it. However, the modern advocates of Christian Science do not go to that extent, and they do say that evil exists, but that it is subordinate to the soul, because the soul is the highest entity in the universe, and it ought not to be subordinated to the laws of matter. Mind is the cause of bondage or liberation ; it is only that the mind thinks that it is bound down to the action of the body. The human being, according to our experience, in order to think and in order to act, has to use an organism, and there comes in the importance of the body. If the body was of no importance, there would be no necessity for practising Christian Science or mesmerism. Health means health of the body. If the spirit is the only thing existing, it is healthy always, and there is no cause for its being unhealthy ; but there is something besides, which causes it to think that it is unhealthy ; therefore this mind will make itself able to overcome all difficulties which come through matter. What the teaching ought to be is not that there is no existence of matter but that mind ought not to be affected by matter or influenced by it. There is a certain disturbance in the physical system; the cause may be

mental or physical, but there is actual disturbance; but corresponding to the mental derangement, there will come out at once a physical derangement. A person who is very hungry at seven or eight o'clock in the morning receives a telegram stating that his only son has died. He will not feel any more hunger. That ought not to have any influence on the body if there is no such thing as a body, but that, we know, does take place. In the same manner, from the bodily condition there is something coming to the mental condition. When a person eats for his breakfast many different things, some stimulating, others difficult to digest, and others even intoxicating, that person will feel stupid, and if he has to write a good sermon at that time, he will not be able to do it. If a person bends down for a long time and thinks of a subject and attempts to write upon it, he will find that he cannot get any thoughts. When a person sits at his window in a sultry climate, he is not comfortable. Why is that? From all these instances, we are quite sure that the body has something to do with the mind, and the mind with the body. The mind should be brought into the condition in which it can control matter, and that kind of teaching ought to be given to the patient. Therefore the real object of curing is not to give physical health, but to restore the soul or mind to such a condition, that it will from that time and forever in the future be not controlled by matter, but will control it; that it will not live simply a material life but a spiritual life. For such a person

there will be no disease and no evil. That ought to be the teaching. No false teaching ought to be given to the patients, that there is no such thing as matter or evil, but the mind ought to be taught in such a way that it will not be influenced by evil which is actually there. There may be many suggestions made for this purpose. The nature of the mind and of matter ought to be explained, and the practical way of concentration ought to be taught; the method of counteracting or doing away with the results of past forces ought to be taught. We have to teach, really speaking, the moralities of life, because we have in past life generated some forces which cause pain in this life. If this force is too strong to be counteracted, it must be worked out, but if it is not too strong to be counteracted by another force opposite in nature,we ought lo teach how counteracting forces can be put in operation, and here comes in the practical working of the law of ethical causation. If all these facts and laws are understood by the mesmerists and also by the Christian Scientists, then we will have even on this earth a kingdom of heaven; but if we think that we are only going to have the physical life here, and all of us are going to pass into a spiritual eternity by the fiat of God or by expressing our faith in a Saviour, there will be no necessity for practising morality, because according to that, morality counts for nothing. The righteousness taught in that system would mean obeying the laws prescribed by God. We are creatures created by him, and there is no choice; we must go only according to the mode or plan pre-

scribed by words dictated by him. If we go according to our reason, that does not count for anything. That idea, in the Hindu view, is a limited idea. It makes God cruel to some persons, and kind to others. If all of us are his children, why should some be happy, and others miserable? There is no explanation. Some may say that is his plan, that he is going to do us some good some way or other. That is begging the question. If we can only take if for granted that all this is given by him for a purpose, we can come to this conclusion. Those who have studied logic will understand the fallacious reasoning employed here.

In hypnotism and mesmerism there are two schools as I said. One is that which says that sleep can be induced by suggestion; the other says that it can be induced by nervous or physiological conditions in the body. In both ways, and also by imparting the magnetic fluid, it can be induced. The suggestion is made and acted upon by the patient, and he falls into sleep. The person must be very weak indeed to obey the suggestion. There may be certain occasions where the suggestion is necessary; I have nothing to say with regard to that,—with regard to the weakness or strength of the person,—but under ordinary circumstances, for the sake of experiment and other purposes, if the suggestion is obeyed by the patient, it follows that he must be very weak, and from the very face of the patient you can see whether he will be hypnotized easily or not. The persons who can actually be hypnotized are generally of a weak nature, of a weak mentality. We

can see that from the face. However, it is a fact that many persons can be hypnotized, and those who cannot ordinarily be hypnotized, may be, if they are willing to be. In fact, every now and then in our daily experience we find, that we hypnotize ourselves and others to a more or less extent. When we say to a person that he looks very haggard, he will feel the influence and will look for the time being in the way in which he is influenced to look by this suggestion. When we say to a child something derogatory, something insulting, his face will look different altogether; but if we congratulate him and praise him he will look bright and happy, and his face will change in accordance with the suggestion. So, suggestion is indeed a great and potent factor in shaping the destinies of other people, and that is the reason, why we Jains always say, that even in the mind, the purest things should be thought, because that sort of mental activity acts as a suggestion. Therefore when you are engaged in your daily affairs, think in the purest way, so that this may influence other people for good, as we know at any rate, that suggestion is a great force.

The other school says that the suggestion is not important as a factor in producing hypnotic sleep. Two different means are employed for the purpose of producing the same result. When a person either on account of suggestion or a change in the physiological or nervous condition falls into a sleep, it cannot be the natural sleep. Under ordinary circumstances the person or the patient left to himself is not desirous

of sleep, and he is not willing to go to bed. There is no desire to do that; but on account of suggestion or a change in his condition which is made by some other person, he is put to sleep. That cannot be the natural sleep, which will come only, when the different organs of the body are not able to work, when they require rest, and then the natural result is sleep. So this hypnotic sleep is different from the natural sleep. It is not different so far as the actual manifestation is concerned; we even see that it is of the same kind; but the causes of the sleep are different, and if the cause is different, the result must also be different. In one case, there is necessity, in the other, no necessity; therefore an artificial condition is produced. The nerves are not ready to take rest; the blood is not ready. I do not mean to say that the blood is not ready to stop; it is circulating over the human body during sleep, but still there is a difference in the circulation. With regard to the other organs of the senses, they are not ready to stop their functions, but this artificial condition stops their working. If all this is done, then what will be the condition of the body? It will be like a machine which has been overworked, without giving it the necessary food in the form of coal, or of gas, or whatever is required. We all see the state which is produced in hypnotism, even at the slightest suggestion of the operator. The subject follows him, and does not know what he is doing. The strength of a human being consists in his being able to maintain his individuality, to

maintain his individual character, to perform the functions of reasoning, but in hypnotism, he does not perform those functions. When a suggestion is given to him he indeed deduces a conclusion from this suggestion, but he has no reasoning power of his own, so far as the external circumstances of the world are concerned ; he is not himself. Still there are higher phases in which a certain lucidity is manifested, but this we do not call the hypnotic state. It is another stage ; it comes after this induced sleep. But if a person knows a thousand times as much as usual at eight o'clock this evening, and at nine o'clock all this knowledged goes away, he is no better off. He is worse off in one respect, that his will has become the instrument of some other person. But there are otherways in which we may look at hypnotism ; there are other standpoints from which hypnotism is to be judged. When the will is concerned, there may be some cases in which it may do some good ; it may be used for the purpose of surgical operations or in soothing pain. In such cases, it may be successful, but there is even here some objection. Suppose that the person has given up his will ; there may be certain circumstances in which it would be better that he should give up his will ; if he can be cured of some disease by the employment of this power, then we may do so ; but every one must be the judge in the light of his own circumstances. The greatest danger in this connection, in any mode or process by which the patient becomes amenable to

the power of another person, is that this power may be used for evil purposes. Cases are on record in which, crimes have been committed in the hypnotic state, but it is also said, that a person will not go to the extent of committing a crime, if he would not do this in his ordinary state. If a person is full of love, that person will not comit a murder even under the influence of hypnotic suggestion. But do hypnotists try experiments on people full of universal love? But even if those persons are of that nature, the relinquishment of the will makes them weaker everyday, and the time may come, when they will be altogether susceptible to any suggestion made by any person. All of us have our weaknesses. We are deterred from committing certain acts, because our surroundings do not permit them, but in the hypnotic state, when these surroundings do not influence us, we are liable to go to that extreme in which there will be nothing to prevent us from committing the crime. Even in ordinary experiments we find that, if a person is made to think that another person is his creditor for $500, the subject may dispute this, but when the suggestion is made that he should write a promissory note for the amount he will do this. Thus the suggestion might be made that the subject should commit a crime and as all persons are not of a strong moral character, that crime may be committed. In this way it becomes dangerous in the hands of immoral or designing people. It becomes also dangerous in the hands of lawyers, who might compel the witness to give a

certain kind of testimony. A reply to this is given, that after the witness is examined by one lawyer the lawyer on the other side has a right of course to examine him, and thus a counter-suggestion would be given, and when two suggestions are made, they restore him to the normal condition. But after all, the result is that the testimony of that person is made altogether useless, and moreover his mental nature has been disturbed by the two suggestions, and in that way he may again follow the snggestion of the hypnotist and may become weaker and weaker every day. We know that the freedom of thought or liberty of thought is the first condition of growth. The American people would not have enjoyed the happiness or rather the benefits which can be derived from a free government, unless they had these free institutions, but if they had to follow the suggestion of a king or emperor, they would not have been in the condition of freedom in which they are. If the object is the rule not by one person but by the people, certainly human reason will tell us that every one must rule himself. We must all study the law of self-government; but hypnotism is the government of one person by another. So from all these standpoints it is objectionable, just as poisons are objectionable. I do not make this statement as if hypnotism were an absolute evil, for as poisons are valuable sometimes, so also hypnotism is valuable sometimes. While it may be true, that a person will not obey a suggestion to commit a crime, because of a stronger suggestion in his

own mind, due to his own character, still we know that in the case of a person not of a strong nature, as many subjects are not, the very fact of consenting to obey the will of the hypnotist shows that he wishes to follow out the suggestion, and when it is very powerful that will be followed out even to the sacrificing of self. As to magnetism in general I will say a few words. The nature of human magnetism is different from that of the magnetism emanating from physical objects, as the latter has but one property. If water is charged with that property, it will produce but one kind of result, but human magnetism may produce any result, because it always acts according to the desire of the person who possesses it. Therefore by human magnetism, water may be charged with any quality, and this must therefore be a very important factor in life. By many of our acts and thoughts we are either storing or wasting it. How do we waste it? And how store it? That is a practical question. We waste it in physical, mental and moral acts, by doing those physical acts which stimulate the body, which take away our thoughts to matters which are of no use to us or any other person. In that way we waste our energies, or our magnetism, by thinking on dress or of matters of no importance to us or to other human beings. We waste it, too, by entertaining desires for doing good, by sending our best wishes to others, and in this way we spend it for good. We can restore it by moral acts, and desires of doing good produce in the mind a change or a force, and that force eliminates the

worst parts of the mentality and becomes magnetism of a positive nature, so that it will gather only the best things. But this is only the physical method of storing magnetism. By physical austerities we can evolve that same force to as high a degree as possible, and by taking physical means we can stop the waste of the magnetism. If we think of no useless matters, if we stay in a certain posture for half an hour, if we stop all useless acts, we stop the wasting away of the magnetic fluid. The austerities of the Hindus are not of the kind called mortification of the flesh. That is not the austerity of the Hindus ; that is the practice of certain persons called fakirs who are no more religious representatives than the actors in a circus represent Christianity. However, even the raising of the hand for a long time would give them a certain will power, but they forget the end of evolving that will force. They do not know for what purpose they are doing this act. The force, however, evolved in this way may go with them to the next life, but because it was evolved without any desire for doing good, it will be used in a different way in another life from that which was evolved for another purpose. The motive of an act has something to do with the result. The nature of the result will depend on the motive with which the act was performed. That is why we find persons who are rich and have no desire of doing good, and some who have a great desire to do good. It is the same way with those who are poor. The nature and the object of the act are both to be taken into consideration

In fact the object and the nature of the act may be put in different positions and may produce a certain number of permutuations, and in the same way there will be so many kinds of people that while riches may be the result of good Karma, if the act was done without any desire of doing good, the result will be different; a person without riches but with a good heart must have had a great desire for being charitable or liberal. But that desire alone will have its result. Such a person may acquire wealth, and he will still have the desire to do good to all people. To try to judge of the result of a single act is unwise. Human actions are so complicated and there are so many forces to take into consideration before arriving at any result that it would be dangerous to predict what would be the result of any act when taken by itself. In the law of Karma we must judge of an act from all standpoints.

# Occult Powers.

IN order to understand the basis of all the different phenomena of nature, and therefore also the occult powers, we must first of all try to collect together certain basic principles, so as to explain these phenomena. In the first place all these different phenomena are the results of soul and matter, that is, of these powers taken together. Matter taken by itself cannot produce any power, and the soul would exercise only its own power. Occult powers are understood by this expression through nature on each of the three planes, of the soul's power over matter. I will explain that there are in occult astrology not only mental and emotional but also spiritual powers. The lowest powers are expressed on the physical plane. When the soul lives in the body and has not organised the powers which are latent, it gathers to itself all the particles of the gross body. Later on it begins to express other powers, as magnetism, sending out the spiritual forces of the body, and assume a form which would keep together the gross particles of the body. Later on, this magnetism may assume different shapes, creating desires, emotions and intelligence, and then may proceed further until it is developed into a power of speech and respiration, and still further in thinking. After mentality we come to Karma, from which is evolved our speech and acts and words. All proceed

from the magnetism which is generated on the plane midway between the mental and emotional, or from the forces collected by reason of Karma. When a person has advanced on all these planes simultaneously, then he can express all these powers at the same time, but if a person is seeking to develop the higher powers without developing the lower, he must depress the lower nature for a short time ; that is why mediums are obliged to be put into a state of trance, so that the communicating link between the mentality and the physicality is severed for a time, then the physical is not conscious of these things. Such powers would not be desirable. The powers which are desirable are those in which we may be conscious on the physical, emotional, mental and moral planes. We have to take into consideration that there are such powers, and that they are expressed on three planes. No power can be of any use unless the person is conscious of his power. All powers must be exercised in such a way as to benefit the soul. If the object of life is to waste the forces of consciousness, we may be controlled by other beings, and then there is loss instead of gain. The real powers therefore would lie in a plane which is mental, moral and spiritual. What are the powers which can be expressed on the mental plane, and then on the moral, and then on the spiritual ? First of all take the mental. Mentality is only the relation of the soul and body, which relation is expressed in the form of thought, which is not to be confounded with consciousness. It is a lower stage

Sensations give rise to thoughts, and after thinking in a certain way, we come to a certain conclusion, and that is knowledge. If we can arrive at a stage where without having the sensations which generally give rise to thought, we can still have those thoughts, we are on the spiritual plane, where we can express our knowledge without any trouble, effort or labour. Even on the lowest mental plane, there are many powers; the power of memory, for instance, is a power of mentality. It is not a spiritual power, because the spiritual power means the soul itself.

To know is to think without effort, and if an e ort must be made to remember, it shows that there was ignorance before. But, however, to be on the plane which is truly spiritual, it is necessary that we should exercise the power of memory, and we must take active measures to strengthen it. There is no royal road for the acquirement of that result. We are beings eternal at both ends, and therefore the consciousness, the memory, and all other powers of the soul are without beginning and without end. We think that we have acquired some powers, but it is rather a matter of expelling certain darkening forces present in the system. These powers cannot be acquired in a short time, without living a holly life, which is a great force to drive away impurities; but if we have developed these forces in past living, the person may have a very good memory. There are certain physical helps which prevent any darkening forces from gathering around the soul to clog its powers. Food sometimes becomes

a great cause of grossness, because when a person eats impure food or drinks intoxicating drink, which injures his physical nature and therefore his mentality, and then attempts to think of higher things, the memory itself will not come into operation. Those foods which are of a stimulating character would make a person nervous, and take away the strength from the higher things, but if the proper rules are observed, it becomes easy for a person to concentrate his thought on a certain matter which he may wish to consider. The food and drink do not directly bring out the conscisusness of the soul, but prevent darkening forces from coming over the soul, and it is free to evolve its own powers of consciousness and spirituality. It is not only the memory which thinks at that plane, but other powers, the power of thinking on different matters. There are so many degrees in human beings ; there are people who cannot think on higher subjects ; they cannot understand even the words in which these things are expressed. The soul cannot exercise its inherent powers on account of certain forces collected either in this life or in some other life in the past. The person may have lived a different kind of life in the past from that he is living now. In all these three planes, the physical, mental and spiritual, morality itself has a very important connection, and unless it is strictly observed there is no chance of rising higher at all. Morality affects not only the high ideal but even little acts, and if we do not observe the true rules of every-day life we can never hope to rise morally or spiritually. Now we

come to the moral plane and these forces act also on this plane. The result of moral acts I have described in another lecture, *i.e.*, the effect on all the different planes of charity, absence of greed, etc., is to act as great reservoirs from which the subtle powers will flow. Unless they are filled in this way; with magnetism and electricity generated on the moral plane, we cannot do anything. We may be able to remember some things and to form intelligent concepts in various subjects, but when it comes to actual power of the soul to live on the higher plane, it is always difficult, unless that reservoir is full and can be filled by the moral acts. On all these planes, while they are progressing, the results would become possible to us by degrees. Take for instance the physical plane and if we observe certain rules, rules of diet, of drink, of breathing, of postures, the first result is that we feel that the body becomes lighter, and humors which are injurious indeed, begin to disappear from the body, and lightening forces begin to arise from the lowest plexus and proceed to the higher. If the body is made fit by a long course of discipline, then the lightening forces will come out, but otherwise the lightening forces themselves, if we try to bring them out, become injurious. When a person has mastered all the rules of breathing and of postures, and comes to the mental plane and begins to concentrate, then any of the ethers in the body may be made predominant and powerful, and as the negative vital force is of a five-fold nature and is located in different parts of the body, the first kind from the feet to

the knees, the second between the knees and the navel, the third between the navel and the heart, the fourth between the heart and the throat, and the fifth from the throat upward, and as these ethers are moreover present in the same degree in all parts of the body, when a person understands the physical rules and observes them, and the body itself has become fit to act as a vehicle for the lightening forces, then a person can control and bring out these forces and many phenomena will come out; for instance, levitation is one of these results. There is a certain influence in the body whose character is to go rather up than down, and the most common sign of this is to be found in belching. When this ether becomes predominant through having observed the rules of breathing, if we can control it, then the polarity of the body will be changed with regard to the earth and it will have a tendency to rise in the air. If we can understand the rules of the luminiferous ether and can control in such a way that we can stop these vibrations, then those vibrations cannot reach any person who is standing before us, and as the sensation of sight depends on the vibrations of the luminiferous ether, the body can be made to disappear and become invisible to the person standing before us. The actual disappearance of the object could be explained only from the fact that, there are persons who can change the substance of a body into something of a very ethereal nature, and can take this body through any gross substance that may be in the way; and in this way anything may be made to disappear. There are many persons in

India who are able to control their feeling of hunger and thirst because there is a plexus in the throat that is the cause of this sensation, and if this plexus can be controlled by concentration, the person may remain without food or drink for many days. A gradual rising of the power dormant in the navel until it reaches the plexus between the eyebrows can make us able to see many things which we are not able to see otherwise. The real spiritual powers of the soul are not levitation or aerial navigation or any such thing. Such powers may be exercised even by jugglers, and there is a Sanscrit verse in one of the Jain books addressed to one of these. The powers of celestial beings or of many human beings are not to be seen ; we see the manifestations such as aerial navigation and many other powers of the body, but it is not on account of this that we consider them to be great, but on account of the spiritual knowledge and spiritual powers. When persons delight in the mere manifestation of these powers, their power is only that of the juggler. When their life itself is on the moral and spiritual plane, he will never desire to exercise these powers, but they will come of themselves. But how can we become spiritual ? That is the most important point. Spirituality does not mean the acquirement of psychical occult powers, but the unveiling of the soul itself ; and that cannot be done by any power of the body, but of the soul itself. Some such power we oftentimes see in some experiments of hypnotism, etc. The person in the hypnotic state, according to the

practitioner, develops lucidity, and he says many things which are remarkable, which he would not say in his ordinary state; but when he comes out of the hypnoic condition, ask him what he has been saying or doing, and he does not know anything about it. If a patient can at any time put himself in such a condition that he himself can see these things, being conscious of what he sees, then he has indeed advanced. If the laws of hypnotism are true on their own plane then the laws of the spiritual nature must also be true on their own plane. A suggestion is acted upon by the subject, and he, as it were, surrenders his own individuality completely, and makes his mentality subservient to the will of the operator, and this becomes a part of the mental nature of the subject. If this same thing can be accomplished by the patient himself, then he receives a suggestion from himself; his own individuality is strong and positive, and he is not weakened. He himself can then evolve many powers. This can be assisted by certain austerities. Persons who fast on certain occasions merely show force of a strong will power, because when a person does this, his physical nature is curbed by his mental and moral nature. If a person is not able to fast, he may limit himself and abstain from certain articles; he may think he will not eat any kind of fatty substance. He is then gaining in will power. Certain persons think that their mentality is very strong, and therefore they will not obey these rules. This very fact shows that their mentality is not strong. First of all the mentality acts,

then the physical nature acts in accordance with that suggestion. Eating and drinking are done in response to a suggestion from the mentality. How can the spiritual powers be evolved ? The laws of spirituality itself must be obeyed. The spirit or soul is connected with the body, and there are so many links existing between the different natures of the compound human being that a man cannot be spiritual unless he is perfect on the physical, mental and moral planes. It is the spiritual nature of the soul itself, however, which should always be kept in sight. No mental thought or physical act should be done without keeping this idea in view. Therefore the choice of food, the idea of taste, of dress, etc., ought to be subservient to the development of the spiritual nature ; but when the idea of the body or of show, or any other lower nature, comes in, we degrade ourselves in our spiritual nature and the idea of spirituality is lost. In many communities in India they have obeyed these rules and have evolved wonderful spiritual powers. Take for instance the monks who travel from place to place and teach the people without charge. In the first place there is no idea or thought of selfishness with them. If even for a short time our mentality is engaged in worldiness, in making money, in trying to beautify the body, in thinking about dress, about eating, or any other pleasures of a worldly nature, to that extent we waste away our spiritual forces, and therefore for a person who does this, a longer time will be necessary to arrive at the spiritual plane, than for a

person who avoids worldly thoughts. As our monks have not worldly ideas so far as their service is concerned, as there are no ideas or thoughts with them as to making money and using their powers for mercenary purposes, but only in the one direction of spiritual advancement, they do not forget to observe moral rules because they would naturally live in accordance with them. If person do not understand what spirituality is, the very acts which they perform on the lower planes would act on the other planes also and would keep them for a long time on the lower, that is the emotional and physical planes. That is one reason why in this country the so-called mediums have never been able to rise higher than the emotional plane; there is no individuality with them and therefore even the physical forces will influence them; but the monks in India are so strong that no power can influence them; therefore the mental and moral acts would strengthen them on the spiritual plane. Their life is spent only for altruistic purposes, and they do not spend a single moment on their own body, because when the mind itself is on the higher plane and the soul is thinking only for the good of others, then the necessity for taking care of the body does not exist. That is where the Christian science would agree with this doctrine. The fundamental idea in both is that the body should be used only for spiritual advancement, but if it is used simply for physical advancement then the nature of the soul is not fulfilled. What I have said with regard to the monks may not be fully observed by the lay people,

because they have to support their families, etc., and have in many ways to live a different life. On account of all these reasons the lay people could not be on the highest plane. In ancient times when in all countries there was a system of monkhood, there were many spiritual persons ; because the institutions of the country were such that people could live that kind of life, but when civilization has advanced and numerous wants are created, the spirituality is lost, because it requires all the time of the people to supply their material needs. There is greater difficulty in the way not only of ordinary people but also of spiritually inclined people. There are so many difficulties in their way that they cannot get rid of them without causing trouble to some one. It is a result of the past Karma of some people. It should be borne in mind that no occult power of the soul can be brought forth, unless the force which clogs or darkens or obscures that force is gotten rid of. The idea that we were born only a short time ago as new beings and therefore it is possible to evolve these powers all at once, is a mistake. Life is eternal, as I have said. The soul is eternal ; it lives many lives, generates many forces, all sorts of forces, good, bad and indifferent, and some of them act as enemies to the nature of the soul and we must get rid of these. Then only, the soul and the system itself are free to exercise, to show and to experience the higher powers of the soul itself. The body must become a fit vehicle to receive these. The powers themselves will act in an evil way if this is not the case.

Unless the machinery is pure and in good condition, no work can be done through it and if we try to do work with it some parts will be broken. All the parts must therefore be clean and free from obstacles. The human body does not exist merely on the physical plane. These powers will, when the soul is pure, become part and parcel of its nature. These powers are found among the monks and the Yogis of India and among the hermits. A Bengali gentleman had arrived in Bombay, as I have been informed in a recent letter from one of my friends there, and it was thought by his friends that he would die in a short time. As he was passing through the City one day, he met a person who in America would not be considered respectable, as he was clad in very poor and even dirty clothes. This poor person said to him, "What is the matter?" and was told that the gentleman was not at all well and that it was not thought that he would live long. Then this man, who was apparently a beggar and very insignificant, said, "There is no necessity for saying that; you will be well in a short time," and he took a pinch of dirt from the ground and using it as a sort of salve, cured the disease, and the man has entirely recovered. This was told me by a gentleman who has been converted to Christianity and he said that it was true, and this testimony from a Christian, who could not certainly be predisposed to believe the story, has a great deal of weight. These powers come, not from reciting anything, not from merely breathing in a certain way or gazing at anything, but by actually

living a life which is pure for a long time. You have perhaps read or heard of many other wonderful things in many different kinds of literature, and I will not detain you longer with accounts of such things.

# Occult Powers.

I do not know how to express all that I wish to say on this subject, because there are innumerable occult powers existing in the universe requiring satisfactory explanation. The growth of a tree from a seed is an occult phenomenon. We do not know how the tree can come out of a small seed, but we see it every day, and therefore it is not wonderful to us; but suppose a person had never seen any such thing; if he observed the growth of a plant it would appear very miraculous to him. We in our ordinary experience have not come across many wonderful phenomena, and therefore do not know how to explain them. We have not all passed through the conditions, the course of discipline, which are the cause of these phenomena, and therefore they are a surprise to us. But the one phenomenon is really as wonderful as the other. I shall explain some of them, and in order to understand them satisfactorily it is necessary that the principles be understood. The basis of all these facts, is first in the connection of the laws of matter with the laws of mentality and then with the laws of morality and of the spiritual nature. If we can understand these things we can understand any phenomena. There are many forces in the material world, as heat, light, electricity, and magnetism, and all these have wonderful powers. We know that color has a wonder-

ful power, and that the rays of the sun can be used for curing many diseases. We know that these rays give us health, and we know that in countries where the temperature rises to 110 degrees during the hot season there is cholera or some other epidemic and hundreds of people die. We know the wonderful properties of many drugs. While the chemists have found out only the properties of these drugs and medicines on one plane we claim that our science in ancient times has given us a key to their nature and properties in other ways. The change in polarity in matter itself will produce may wonderful things, and will change even the weight of a thing ; weight means nothing but the relative attraction of the force which is exercised between the body and the earth. If that relation is changed in some way or other the mass of the body is not changed, but that relation being changed, the weight appears to us to be different, and we may call it wonderful ; but it is only the result of obeying a certain law, and that law is as fixed as anything else. When we come to a higher plane, the mental plane, we come to more wonderful things ; we see these things every day, and therefore think that they are not wonderful . A person becomes angry ; he does many things which he would not do under ordinary circumstances. It is wonderful that a man, wise under ordinary circumstances, does many acts which no one would expect of him, but that is the result only of his anger which has produced a change in his mentality. We know that mentality produces many wonderful

results. If an ordinary person is insulted by the words of another, why, then, that person would act in a totally different way towards the person who insulted him. This is also the result of mentality. Further on, on the same plane, people have beautiful thoughts on different subjects under some circumstances. A person may be thinking on a subject and not have any idea at all on that subject; while under other circumstances, physical as well as mental, he would have the most plesant and delightful thoughts on that subject. This is also wonderful, but because these things are of daily occurrence, we do not call them miraculous. They are the result of certain laws and nothing else. On the moral plane the real occult powers are developed, and it is only on account of not including this plane that the modern scientists have not been able to solve the problem of these wonderful things. The scientists have worked on one plane or rather on two planes, the physical and the mental, and they think that morality in a person, the life of the individual, has nothing to do with the occurrence or non-occurrence of a phenomenon. They think that all the forces must come out of the physical nature. I have read the work of an American gentleman who is a well-known scientist, and he says that if a physical object is required to be sent from one place to another, it will take a certain amount of force, which will generate heat, and if the velocity is increased, then on account of the increase of that velocity there will be a rise in the temperature of that body. That is all

right so far as the physical laws are concerned, and if the physical force is used a large amount of heat would be the result. But what about a moral force? That writer says that under all conditions if a physical object is to be sent from one place to another, you cannot do it without generating heat. But this is only the force on the physical plane; but if a moral force is used you can send a thing from one place to another without generating any heat. A person using a moral force spends so much force and is a loser to that extent; but if by doing any good on the moral plane he may benefit another person, although he may be losing something so far as the physical force is concerned, the very act adds something to his soul-nature; therefore in the loss of our lower nature we gain in the higher nature, and the gain in the higher nature sets off every loss of the lower nature, and the lower must sink deeper and deeper in order that the higher may rise. This is really the way to the occult powers; they do not depend on physical laws. It may be urged that the persons who have produced these wonderful phenomena are not always moral. What is the reason? It is not morality itself that is able to produce these phenomena, but after certain discipline is passed through, a force is generated and that force is the direct cause of the occult act. That force may be stored to a very large extent in the body and it may have been stored either in this life or in some other life. All the forces that are generated do not manifest their results at once; they always take

sometime. It depends on the nature of such a force how much time it takes to manifest the results. We need not expect the results to come out in a short time or in this life, but they will appear at sometime, there is no doubt as to that, because any force cannot be destroyed unless its full result is manifested, therefore the moral force which is the cause of occult phenomena might have been generated wither in this life or in some other life, and in this the cause of the occult powers of a person may lie. Why is one person able to do what another cannot ? If there is no future life and no past life, if the moral forces generated in the past life do not become of any use in this life, then what is the cause of one person being able to manifest occult powers, when another cannot. Why should not all persons have the same kind of surroundings, heredity, etc. ? There are so many differences, and this shows that these are only the effects of some other past life-force. Can we generate this force anew in this life, so that it may be useful to us ? Impatience is one great impediment. On account of a peculiar nature which we have gained by reason of leading a peculiar life, we want to see the result manifested at once. People say, what is the use of being moral ? They are mistaken as to the object of morality ; they think that the result of a moral act ought to be something tangible, something of physical good or worldly benefit, but morality should be practised for its own sake. It is the very life of the soul, and the other life is the death of the soul, there ought to be no other

reason given for the practice of morality. The moral acts have their results. We could give this reason, but that ought not to be the object of any person. If these things are understood, the occult powers will come of themselves without anything more being necessary, but they will not be the object of the life of the person. They may come and go, but the moral nature of the soul ought not to change. The object is not to obtain the occult powers and manifest them, but to manifest the soul's powers in such a direction that it will not be allowed to stray and become lost. These powers are not anything that come to the soul from outside, they are not an addition to it. If the soul is immortal, then any addition to it is a change in the soul, and it is not of one kind at one time and of another kind at another time. The theory which we advance can be explained by the illustration of a piece of gold ore in which there are a thousand particles of impurity and a hundred particles of gold, and we say that there are impurities there, and we therefore refine these away, and when the impurities are gone, the nature of the gold is not changed, but it becomes more apparent. We say in the same manner that the soul is an emanation from the divine, that its nature is divinity; only on account of its worldly life of desire, which is selfish and injurious to other people, the whole compound organic being is impure, and in that sense we may say that the soul is in a fallen state, but not in the sense that it was pure at sometime but has departed from its former state and is depraved.

It is inherently pure, but has never lived in a perfectly pure state ; it has always lived in some body. The spiritual condition is the opposite condition, and therefore, compared with this the material condition is impure and fallen. This being the idea of the nature of the soul, nothing comes to the soul ; it is inherently omniscient. It only expels and drives away some of the impure particles at certain times, and when it has dispelled all these is seen actually by European travellers in India. A Frenchman who travelled in India in the eighteenth century has written of seeing there Buddhist monks living in the forest, and sleeping oftentimes in the shade of trees without any protection, and that the wild beasts did not harm them at all. Other travellers also passed through the same part of the country, these would take special care to protect themselves from the attacks of the wild animals, but these same wild beasts liked the feet of the sleeping monks and made no attempt to injure them, and mixed with them without any fear or reserve. There was no magic in it, no hypnotism, except as there may be found a certain influence which you may call hypnotism every where ; it was only the result of the practise of universal love. Where it is practised to its full extent, where the whole being is saturated with love and with nothing else, these vibrations are very powerful, and they will control the fierce nature of the wild beasts, and the wild beasts would feel the effect, the influence of these vibrations and dare not attack the person from whose body they are issuing. That is one reason why the

Hindus have not advanced in manufactures of guns and cannons; they do not believe in destroying other beings by means of man-killing machines; they have submitted to foreign rule because they have not learned the art of killing men. Their life is in submitting to the fierce nature of other people, and evolving the higher nature of the soul, and sending out vibrations which instead of exciting the fierce nature of other beings would pacify them. What is the result of truthfulness? A person is truthful and speaks nothing but the truth, not only in words but in acts also. Then all his acts become fruitful; there would be no obstacle in the way of his expressing his desires, for he will not have any unjust desire at all. We find these facts mentioned in the religious history of many nations, that when certain persons said, "Let this be," it always happened, because truthfulness means the establishing of a harmonious relation with regard to their own nature and with regard to external nature. Untruthfulness means that a person's belief and acts are not in accordance with the actual state of affairs, and there is continual conflict going on between that person's act and word, and the actual state of nature, there is constant war between himself and the rest of the world. How can the desires of such a person be expressed without some injury to himself or to other beings? And even when he does by acting in this way accomplish his desires, it takes a great time, it requires a great deal of labour and waste of energy to do so. But a person who is truthful

accomplishes his desires by the mere expression of those desires. Our sacred books give many instances of this kind. The state of the celestial beings living on higher planes, on other planets, is also the result of truthfulness, of mercy, and of universal love; and as there is established one rule for the whole of nature, it does not take any time to satisfy their desires; there is no waste of energy in the case, for the purpose of satisfying desires which are just and good. The results of truthfulness and of universal love will thus become perfect, and even in our ordinary life we have by experience seen the result of this virtue. When people say that honesty is the best policy, that the voice of the people is the voice of God, they are expressing the same thing. There can be no doubt as to this. So all the moral forces have the power to evolve results very wonderful indeed. Take for instance the forces evolved by the Yogis and ascetics of India, and various phenomena to be found in this country. I have said that there are so many planes in life and so many factors in the symmetrical development on all the planes, that the body itself will not be a fit vehicle for the manifestation of the powers which must be expressed through it, if the discipline is not extended to all the planes. If the soul's wonderful nature is to be manifested through the mentality, the mentality must be pure; if these forces are to be manifested through the moral nature, then the moral nature also must be made perfect. If we do not make the progress on all these planes at the same time then we are not able

even to express our powers through all these different carriers. It is not the true soul-power which is expressed under the conditions which are to be found in this country, when we see these powers exhibited by mediums in a trance state, because they themselves are not able of their own accord to do these things; it must be some other influence, under which alone they can give certain results. Why? Because it is only one part of their nature which is fit to manifest the power; the other parts are not in accord with it, it is working only on one plane; the other planes must be separated or disconnected from that plane, and that is the reason why physically and mentally they are separated from the spiritual or astral nature, and even then, that which is given them is lost to them afterwards. Our mode is different. We say that all the planes must progress simultaneously by acting in harmony, and instead of being controlled by some unnatural force they will be the controller. The difference therefore between the western mediums and the Eastern adepts is that the Western medium is controlled by something, and the Eastern adept is the controller of something. We know that there is a similarity to a certain extent between the powers called wonderful in this country and those of India. For instance the powers of psychometry is only the power of reading the history of past and present events connected with anything. And how can this be done? Is there any ground for the existence of such a power? The soul itself is consciousness, and if it is inherently

perfect and omniscient, then under favourable circumstances it can exercise its full consciousness, and if the organ through which consciousness is recognized, the brain through which thought works, the moral nature of a person, is perfect, then all these things may be seen. At the same time the person is fully conscious, without being put into a trance state. The power itself is nothing connected with trances ; the real point to be discussed is whether there can be any such power, any understanding of the history of a thing not known to us by experience. The scientists have proved the existence of a subtle ether without which light, heat, electricty, etc., cannot be proved. Its laws cannot be fully understood ; even this ether is not defined in a satisfactory way by science. Its real properties are not given or explained by them, and they have not been able to tell us how it acts in relation to these phenomena. We think that this ether is like a picture gallery, on which are pictures of every thought, word and act, so that it requires only a more sensitive and higher power than most people possess to perceive these things. Therefore a person who is more sensitive than ordinary people, who can hear many things below or above the ordinary plane of hearing and sight will distinguish many things in the person or object which is subjected to them which cannot be perceived by us. Everything therefore is the result of all the past states of the thing of being, and a human being is nothing but the result of his past actions, of his past words, of

his past thoughts. In the Hindu mythology this ether is described in Sanscrit as the recorder of the actions and doings of the universe. It is of a varied nature. It is mentioned in the Hindu mythological works in such a way that those who do not understand the context may understand them literally, and therefore think that there is a person somewhere in the universe having eyes and hands, who records all that is done, but the idea in both the Christian and Hindu systems is the same. Both of them, when the true meaning is forgotten, lead to dogmatic assertion, but the truth is the same in both of them. This ether contains the picture, the prototype, of everything, the representation of everything as it were, of our acts and thoughts, and if we carry about us our own personality, that personality itself is full of pictures of our past life, and any person who is sensitive enough can see these things. The history of a physical object also is imprinted not on the material particles, but on the ethereal part, and these waves are carried in the ether, so that a person who has the power of psychometry can read the history of anything in this way. There are different subtle or rather occult organs of the body, through which these powers are manifested. The Hindus have also determined the organs which are fitted for these things ; they have studied these organs. There are several plexuses in the human body, all of which are centers of the nervous system. The nerves are situated in all the different parts of the body and

different energies are predominant in all these centres; and by a proper course of discipline all these forces can be put in operation. Thus the whole body must be fit to become a vehicle of these powers, and if it is not fit the result will be ruin of the body itself. Therefore the Yogis have said that we should not try to exercise these powers until we have made the body fit to receive them. As a Latin maxim says, investigate, but do not experiment; because there are so many dangerous things whose laws we are not ready to obey. Really there is no danger in understanding anything in the universe, but the danger lies in experiment; therefore the rules of the Yogis are very clear to us, that these things ought not to be practised by ordinary people, who are not willing to sacrifice the things necessary for the purpose. These six plexuses are the reservoirs of many occult powers; they are situated in the line of the spinal column, and the nerves radiate in different directions from these. The plexus in the forehead is the seat of the power of sight, and through this we see many things which cannot otherwise be seen. Every person has this power but it must be brought out by the required discipline. It has been found that this light which is radiated from this plexus gives us the power of seeing the present state of a thing put in contact with it, and if the light is still stronger and comes out at the top of the head then the past history of the object can be known. This has been tried even in this country, and it is a fact, there is no doubt about that. It is only the power

of knowing the history of other things. What is levitation ? It is indeed an occult power. How can anything set aside the law of gravitation ? Really speaking no law is set aside when anything happens, but the law of gravitation only means that the weight of a certain object will be so many pounds under certain conditions, and when the conditions themselves are changed, or if, in a human body, the polarity is changed, either by changing the position of the atoms or evolving another force by moral acts the body, instead of being pressed down by the force of gravitation, may rise up. Is that force of gravitation set aside ? No, but another force is brought into existence, which being more powerful produces a contrary result from the law of gravitation. The law of gravitation is still true, but not fully understood by us.

While no psychometer would actually see the impressions in the ether in thought-transference, we make certain impressions on the ether, and the waves created by these go on until they reach the desired object. We must make a distinction between the ordinary power of electricity and the power of thought-transference. We cannot make electricity go in any direction except that in which the wire is set, but in the other case we can change the direction at once at any moment that we like. There are many conditions of these occult powers ; certain powers of the Yogis are very important. Their practices, their views, their life, would become clear to us if we understood the occult reasons. The rule is that our monks ought

not to accept money. Why ? There is a reason indeed for that, and it is that the earning of money requires thought and care, and therefore they ought not to use their thought for this, because they have to do so many doubtful things for the purpose of earning it. It is not the money itself but the life of money is bad so far as its meaning is understood. That is all right, but there is also an occult reason which is not understood by all educated Hindus even. Some of them do not come in contact with the best things of their own community. We know that all metal, gold, silver, etc., is a good conductor. Suppose silver has a conductivity of 100, copper about 99·9, with gold it is 80, and with aluminun 56, and with other metals there is also conductivity to a greater or less degree. If I keep any piece of metal in contact with my body that will take away some electricity from my body, because it is a good conductor. The vitality is stored in the form of electricity, and if metal comes in contact with the person, it is likely to be passed indiscriminately from the metal to the outside world. So we say that the monks ought not to come in contact with any kind of metal. Paper money was not in existence when this rule was made, it is a creation of modern days ; but people in ancient times had no idea that paper could be used for money. They had a kind of money which was not of metal but of shells, called covrie shells, whose conductivity is given by the scientists as less than that of the different combinations of metal. The Hindus were considered superstitious for using these

shells as money, but this shows that they knew the conductivity of different substances and knew what electricity was. I have read recently that a manuscript has been found concerning the nature of electricity showing that the ancients understood this. Our monks also observe many other rules, besides the moral rules I gave you in the beginning. But it has been said by one of them that in the highest condition, the most developed condition, it is not necessary to observe any rules at all. Such a person is on a different plane, and few of us are on that plane, so that it may be necessary for people under the ordinary conditions to observe the rules which are fitted to those conditions.

# The Science of Breathing.

WE have to state the science of breathing from two standpoints one of health, another the spiritual standpoint. Generally in the world people follow all kinds of practises only for the purpose of gaining health. They do not inquire into other reasons, and therefore all rules framed out of their observation are based only on one standpoint, and that is the health standpoint. If anything is done which can produce better health they will consider that the best, even though done at the expense of the spiritual powers. But in the Hindu philosophy they have taken into consideration both health and spirituality. So far as health is concerned we must know the construction of the human body, the physiological nature of the organs of breathing, and then alone we can deduce the best rules. So far as the spiritual nature is concerned we must understand the occult functions of the different parts of the human body. The physiologists have given us some rules for breathing, have said something about the chest and abdominal breathing, and the normal or deep breathing, but the only object that is set forth in these rules is the strengthening of the body, and what they are going to do after that they do not tell us. If that is the only object, we might say, we do not wish to be soldiers ; what is the use of the strength of the body. We say that the health of the

body is indeed necessary, but not for the purpose of making the body strong, but of using it for a higher purpose, and therefore have given rules from both standpoints. You all understand the construction of the organs of respiration, that the thorax is the part in which the lungs are located, that it is in the form of a triangle and that it is separated from the stomach and lower organs by the diaphragm. When we take a long breath, we expand a certain part; in this way breathing is divided physically into two classes, the chest and abdominal breathing, some advocating the one and some the other. Really speaking the breath goes only to the chest and not to the abdomen and therefore there ought not to be any such distinction as they give us, but they do not really mean this; only that the sides of the chest are expanded in what is called the chest breathing, and when the lower part of the chest is expanded, it is called abdominal breathing. When we expand the chest only, at the sides the ribs indeed are forced out, and the middle ribs not being so elastic as the others, an unnecessary strain is given to these ribs. Still some exercise should be given to the ribs and muscles of the whole chest. In the abdominal breathing, only the top and bottom of this cavity are exercised; there is no exercise given to the sides. Equal exercise should be given to all sides. We must expand the chest in such a way that a large volume of air can be taken in. What do we do when we have the chest breathing? We can see in this diagram the ways of breathing when the corset is worn, and of

course the chest breathing is impossible to a large extent, as the sides of the body are cramped by the corset, and the thorax can be expanded only a little. But if we breathe without the corset and with the abdominal breathing, we still take in a less quantity of air than in the full or deep breathing, in which all the sides of the thorax are expanded equally. The other things to be taken into consideration are the changes which take place in the body from the throat to the abdomen. The normal breathing of men causes so much rising and so much falling of these organs, with a kind of undulating movement. In persons whose bodies are cramped by artificial means there would be greater undulations in the chest than in the abdomen. A woman without the corset breathes easily, and the movements are not sudden but slow. On account of the peculiar dress which is worn, a change is made in the form of the waist ; it is made unnatural, and is shaped like a circle, and this is considered beautiful. The breathing must be in such a way that there shall be an equal motion through all the different parts of the body at the same time ; when one part rises, the others should rise at the same time, and when it falls, the others should fall at the same time. The natural breathing is that in which in all the parts there is an equal change. The chest breathing becomes natural to some women because certain parts are pressed so that they cannot move to take the abdominal breathing. So far as the health is concerned the different parts of the body must receive full exercise, and if the

exercise is given to one part only at the expense of the rest there is inequality created in the body which gives rise to many diueases. The Hindoo science does not stop here, however. It treats of the science from a different standpoint. It is not merely the oxygen of the atmosphere that is considered very important, although it is very important, as an element of supporting the system by oxidizing the blood, but besides this there are so many elements and ethers in the air, that it is necessary that we should understand the nature of all these and their properties and their action on the body. We say that the whole world can be divided into several kinds of ethers, and ultimately we may reach a point where we say that all these different ethers are only forms of one, but for convenience sake we say that there are five. All of these have different properties; I have given the names of all these and their properties in previous lectures. We have to understand the influence and the results produced by these ethers on our body, because breathing is nothing but receiving a compound of all these ethers, and each has something to do with the functions of the body. The first ether is nothing else than that ether which becomes the medium for transmitting sound. If this ether be taken away from the universe there will be no sensation and no transmission of sound. This ether becomes the carrier of sound. Similar vibrations may be transmitted by this ether to other things in contact with it, to the grosser particles, and in that way the vibrations reach

our ears and we hear. The scientists have been obliged to postulate the existence of a medium which they call ether because without it they could not prove the phenomena of light, heat, electricity and magnetism. We say that there are so many kinds of ethers, all having different properties. If we give to the first the name of sonoriferous ether, we may give to the second the name of tangiferous ether. If this ether should be taken away from the universe there would be no sensation of touch at all. The third ether is the luminiferous ether, having the property of transmitting light and becoming the medium of vision. The fourth ether gives rise to or rather becomes the medium for the transmission of those peculiar vibrations which give rise to the sensation of taste. The fifth, in the same way, gives rise to the sensation of smell. All these are present in the air and in everything, but the proportion is different in different persons and also in the same person at different ages. The difference between all these different organisms in the universe is due to the proportion of these ethers. One may be predominant over the others, but still all of them are present and all have their special properties. The luminiferous ether, although it has the property of transmitting light and heat, electricity and magnetism, has another property, the property of expanding. The ether whose chief property is that of giving us the sensation of touch has also the quality of motion, and motion is due to the presence of this ether. The ether which

gives us the sensation of taste has the property of causing contraction. The lowest ether, that which we have called the odoriferous ether, has the property of cohesion, the property by virture of which the particles in a body keep together. It is this ether which gives stability. It may be asked, what has this ether or any other ether to do with breathing? If cohesion or stability is desired in the body we can be supplied with this ether, and so with the qualities which the other ethers will supply. In this way the whole science of the rapeutics can be based on the science of ethers. How can we know what ether is predominant? We have different ways, and those who have attended my former classes will remember how this is done. One way is by the form of vibrations, for each has its peculiar form. The first has the appearance of minute dots rising and falling, as will be seen by breathing on the surface of a mirror; the second gives rise to the form of a circle; the third to a triangle, the fourth to semilunar forms and the fifth to rectangular vibrations. In this way we can distinguish one from another. There is another way in which we can find which ether is predominant, and that is by the color which is predominant, for each has a different color, the first having no color, or simply darkness, the second blue, the third red, the fourth white and the fifth yellow; and if we close our ears, eyes, nose and mouth, in a room where there is no light, we shall see some kind of color or combination of colors, and in this way we may know

which color is predominant in us. There may of course be two or three predominant over the others. While there are these different modes of discovering the predominant ethers, there are people, who have reached an advanced stage, who can see the colors of the predominant ethers without passing through all these preparations, and can therefore divine the characters of others. These ethers have physical properties and mental properties. While they produce cohesion or contraction, etc., they have a corresponding influence on the mental plane. That which produces cohesion on the physical plane, produces stability on the mental plane; that which produces expansion on the physical plane, produces fervor and ardor on the mental plane, and so with the other ethers. This theory of etners corresponds to the theory of science and corresponds with the science of the ancient nations. The Hindus believe in breathing in and breathing out of Brahma, and the Brahmins say that the rising and falling of the soul life is nothing less than the rising and falling of Brahma. We differ from them, and say that breathing in and breathing out imply the state of vibrations only, which implies something that has vibrations, and vibrations can only be produced in material substance ; therefore this breathing in and out has only to do with matter and the material universe, and so far as this is concerned, this theory is all right; but the soul can produce vibrations but itself does not vibrate; so that when we see physical objects and see vibrations it is not the conscious-

ness that is vibrating but the physical part, and this is on account of the spiritual nature. In vegetables and animals, and in human life also, we pass through different stages of growth, which are expressed in these vibrations. The Hindu science explains from this standpoint the growth of the body from the smallest germ to the fully developed organism, and says that in the beginning, before the birth of the human being the centers are being formed ; the first is brain, the second is heart, and these two centers are the original sources from which the powers are propagated to all sides of the body, and in this way other centers are formed also, which we call in our philosophy the plexuses. When the brain center is formed, and the heart center is formed, the nerves proceed from the brain center and ramify over the whole human body ; when the heart center is formed the blood vessels separate all over the body. These two centers have two poles as it were, one positive and the other negative, as in all forces there are two sides, positive and negative. When the right side is stronger then the positive element is strong, and *vice versa*. The process through which this is done is, first of all, the progress of the life-current. When it starts from the brain and goes to the right side of the body, that is, to the right lung, then to the heart, then to the left side and then to the brain, it goes in such a direction that the breath will naturally come out of the right nostril with greater force, and when the life-current goes in the opposite direction the breath will come with greater force from the left

nostril. We shall find by actual experiment in our own body that it is very seldom that we breathe through both nostrils with equal force. In this case the breath, or life-current, would be located in the middle channel, which is the vehicle of many occult forces. Our rules also say that this positive side of the body has a peculiar meaning, and that the negative side has also a peculiar meaning. The physiological condition of the body is fit for a certain kind of acts. If we do the positive kind of acts in that condition in which the body is in a negative state, the result would be a failure and the act would be disagreeable and inharmonious. The body, when in a negative condition, is fit for acts which require a passive condition. These two forces, while they are part of the same entity, have each of them a different aspect. Both of them are only different sides of the same force; one may be very active, another very passive, but still passivity is not to be understood in the sense of rest altogether, of stopping the functions; it means only the condition in which certain acts requiring passivity ought to be performed, and activity the condition in which certain other acts ought to be performed. On these laws we base the science of breathing. There are certain acts which ought to be performed only when we are in a passive condition, because they require activity, an ardent and fervent condition of the body, and if we are altogether in a different condition there will be a conflict between the object of the act and the condition of the body and there-

fore the result would be failure so far as the act is concerned, or at least, not the success which we wished. But if we perform the act, when in the right condition, the chances will be in our favor. Sometimes when we are sitting still we feel that we wish to go to some other place; somehow or other an impression comes to us that we ought to go elsewhere ; but if we examine the body by means of the breath we shall see that we are in a positive condition. Sometimes our duty tells us that we ought to go somewhere, but we do not wish to go. What is the reason ? It is that we are in a negative condition. This, however, can be changed. People who have never heard or read of these things, who have acted only on one principle, that of getting as much happiness through sensuous enjoyment as possible, will have no idea of these things. It is just like a being come out of the sea and having only the sense of touch, if suddenly endowed with taste, sight, smell and hearing, it would be astonished at the things it saw and would not believe its own senses. We think that we are going to get everything through the powers which we know that we actually possess at the present time, and that we cannot do anything outside this ; but when we study human nature from the occult standpoint there are many wonderful things. From the standpoint of the modern scientists all the powers of the body can be developed by developing the body physically. They do not know that there are forces higher than the physical or mental, that moral acts evolve wonderful

powers, and that these forces are greater, higher and more important than the physical forces. A great scientist writes in his work on the physical sciences, that if a physical object is to be transmitted from one place to another by some unknown power it must generate a certain amount of heat, which would destroy it in the transit if the motion were swift enough ; but a corresponding force in the moral plane may not generate heat at all. We can do the same thing by moral force which we can do on the physical plane only by spending a large amount of heat. We say that the result gained from the study of moral forces is altogether different from the result derived from the study of physical forces. We use them for bringing out the spiritual nature, and practise the science of breathing, concentration, postures, and similar sciences for this purpose. Breathing in the right way does not directly bring out the moral forces, and nothing that is physical can do this, but if the moral force is to be used, a corresponding progress ought to be made in the physical and mental planes, and then we can use all these forces without causing any inharmonious vibrations in the different parts of the human nature, physical, mental and moral. After evolving the moral force, the results are manifested through the vehicle more or less material. It may be ethereal or subtle, but is nevertheless material, because ether is still matter and is in no sense spiritual, nor is it in any sense the soul itself. The vehicle is supplied by the subtleforces of the physical nature, which must

be fit to manifest these forces, and if we do not make them fit for such use the forces become dangerous. I may be very desirous to have the purest water from some part of the country, and may lay a pipe and if I allow the pipe to be rusty the water will also be bad and injurious in character. If I want pure water I must have a clean pipe, and in the same manner if I want moral force to be manifested I must have a pure vehicle. There are so many nervous centers, blood and brain centers which are depositories of great powers, that if they are not operative they can never act as the active sources of these powers, and one of the ways to drive out the impurities is breathing, another way is obeying rules of diet, and another is physical purity, external purity, and a fourth way is that of postures, and there are many other ways. But our proper subject is breathing, and in order that all the parts of the body may respond to the working of the subtle forces we must first of all breathe rhythmically, first through the right lung and then through the left, so that both of them will be supplied with the necessary quantity of air, so that all the ethers may be equally supplied to all the parts of the body; and for that purpose as much ether as can enter into the system is necessary. When I say that the breathing must be of such a kind that we must breathe through the right lung and then through the left I mean that both lungs and both sides of the body, positive and negative alike, must receive the same amount of these ethers, and the commonest way of doing this is first to breathe

through the right nostril taking a certain time for this, say four seconds, retain the breath for two seconds, and then let it out through the left nostril, taking four seconds for this, then stop breathing for two seconds, and take in the breath through the left nostril, etc., alternately. In this way both the lungs and both sides of the body are equally supplied with what is necessary and here comes in this point, that so far as the physical part of the science is concerned, of the different kinds of breathing we always advocate the kind in which the most air is introduced and that is the deep breathing or full breathing, in which all the parts are expanded to some extent at the same time, while in the chest breathing only one part moves, and the other remains nearly motionless. I had never heard of these different kinds of breathing till I came to this country. When I first came to this country I stopped for a day at Niagara Falls, and there were other Hindus in the party, and we were seen there by a newspaper reporter, who went to the clerk of the hotel and got some information about us, after which he wrote of us as peculiar beings, stating that we had peculiar ways of eating and sleeping, as if Hindus slept with their heads down, or in some such unnatural way as that. The principal rule which is to be observed in breathing is first to breathe deeply and second to breathe rhythmically. Certainly we cannot breathe rhythmically during the whole day; we have many other duties, to perform and cannot always be counting, one, two, three, four; therefore

we say that this should be done only for about five minutes each day, and that is sufficient ; and as this peculiar system of breathing, which is only resorted to as a matter of exercise, is really for the purpose of strengthening the moral as well as the physical nature, the time is important. There is a rule among the Hindus that in any act of a spiritual nature nothing of the physical nature should interfere, even so far as the physical nature is concerned, certain functions of the body ought not to continue when other functions are going on. The stomach ought not to be filled with anything when we want to breathe rhythmically in this way, because when the parts cannot move in a natural way there is an obstacle, and rhythmical breathing would interfere with digestion if practised immediately after eating, therefore it should be practised early in the morning and never just after a meal. The rule of the Yogis is that they breathe in this way four times a day, morning, noon, six p. m. and midnight. They do not sleep so much as many other people do, and their quantity of food is also limited. The rules have something to do with the different plexuses and centers of the occult powers. The spinal columm is a great repository of many powers. There are at least six centers there ; the plexuses located there are prostatic, epigastric, cardiac, sacral, laryngeal, and cavernous. One is on the back of the spinal column, the others near the navel, heart, throat and in the forehead between the eyes ; and there are also others all over the body. The five

ethers also have different locations, in which they are predominant, although they are, as I have said, all over the body, and these I have explained to you in former lectures. The system of therapeutics which is used by the Yogis is based on this fact. If we wish to make the ether predominant in a certain part where there is a deficiency, it is simply necessary to concentrate on that part, because to concentrate means to send out the force to that part, which means stimulating the ether which is there and making it stronger. So we can in our thoughts control these ethers; we may know from the light which can be seen in the way I have described, or by the vibrations, which ether is predominant and in which we are dificient, and can by concentration make that ether predominant. The two centres of the body, the heart and the brain, send out many other powers; the upper part is the brain center, which gives rise to the intellectual powers; the lower center is the heart center, and gives rise to the emotional forces. Both of them are positive and negative in their nature, according to the will or the position of the person. We can change this condition by simply changing from one side to the other; if we are lying on the left side and continue so for ten or fifteen minutes the force of the life current will go in the opposite direction and the polarity will be changed. All the rules of breathing ought not to be practised until the vehicles of the subtle forces in the body are operative because if they are so practised, these very powers and forces act as poisons and will kill the person. Persons even

in India do not prescribe these rules, moral and physical, to those who do not know how to concentrate, who simply observe one rule, that of breathing, without purifying the nerve and blood centers, etc. These things become dangerous to such persons, and they attract disease which has never been cured. For such people the Latin maxim ought to be applied which said, "Investigate, but do not experiment. When this kind of breathing is practised for a long time we see the results in the body, and in the first stages perspiration is the result; later on the digestion becomes stronger and later on we feel that certain forces are evolved coming from the navel and proceeding upward to the brain and reaching the top part of the brain where a certain sound is heard and a power is evolved which enables the person to see many things which cannot be seen by ordinary vision. This power cannot be obtained in any cheap way; it is not like a microscope or a telescope; this power depends on our own life, on our own conduct. The very thoughts which we harbor will have something to do with the evolution of these powers. What are thoughts but vibrations? They must be vibrations to give rise to vibrations. We say that vibrations and thought, however, are concurrent and not identical. Even when the vibrations do not come out from us they produce a peculiar change in the functions of the different organs by the motion of the different subtle ethers of the body, and a corresponding change is made in the mental condition, in the whole condition

of the system ; and as we all depend for our mentality on the physical nature and for our morality on the physical and mental nature, the fact of this thought will be felt by the whole being, and unless, therefore, we observe these rules on the three planes, we should never expect to possess the powers possessed by the Yogis of India. To what extent the phenomena of Spiritualism in America correspond to the Mahatmas and others in India, I cannot say, for I am no authority on Mahatmas, because I have never been in the place where they claim to live ; but in India there are many persons who live among the people who have wonderful powers, but they have nothing to do with the so-called occult powers of the mediums or of the spiritualists. The phenomena of spiritualism in this country imply a certain condition, passive, without any force on the part of the medium. A passive, negative condition is the first condition, then, the individuality being lost or merged in something else, the nature of which we do not know. A certain result is produced in this way. With us the case is different; there is no comparison between the phenomena of spiritualism here and the phenomena produced in India. Here the medium does not know anything of what is going on; the mediums have to be passive because nothing can come to them otherwise. They speak in an inspirational state, a state where speech comes to them without any effort on their part, and therefore the Hindus would say it is no credit to them that they do these things. If by living the right kind of life, by

passing through the right kind of discipline, I earn that power, it is my rightful possession. In India the way in which these powers are exercised is first of all, the person who exercises them is in a perfectly conscious, positive state; he is not controlled by anything but himself, retains his own nature and knows all the time what he is, what he is doing, and what other things are going on around him. This is the difference between the Western medium and the Eastern adept, that the western medium is controlled, the other the controller. There are certain states in which we see more than we see under other conditions. However, taken as a whole, this difference is to be found always. I met a medium in one of the largest cities in this country, and I was invited by her to come to a *seance. She claimed to be controlled by a Hindu spirit, and the name given was a Hindu name, and when she began to say something to me she uttered some words in an unknown tongue, two of which were familiar to me; but they were not of the Hindu but of the Mahammedan tongue, of which no Hindu person, spirit or divinity would ever make use; these words are peculiar to the Mahammedans. The medium might have read these words somewhere as coming from India, and concluded that they were Hindu words. That solved the whole matter to me in her case.

* A sitting for consideration; here a meeting of spiritualists and their dupes to receive their so called communications from the unseen world.

The first need is to understand the real object of life, which is not simply to multiply the wants and to create unnecessary cravings and necessities, but to eliminate them. The idea of the civilization here is to multiply the wants and cravings of the material life and to use all means for questionable ends. What are we going to do, after all? We say that material progress is to be used only as a help to the spiritual progress. The first thing to understand is the real object of life, and then to follow out that object. The powers of levitation, etc., are powers of the juggler in comparison with the real spiritual powers.

# Magnetism and other forces relating to it.

MAGNETISM is a force to be found everywhere, but the mistake that people commit with regard to this force as connected with the spiritual state is in confounding it with spiritual force. It is not the same. The Hindus divide the properties of matter into three classes, the first passivity and purity, the second activity, the third grossness. While all these properties exist on the physical plane, all of them operate on the mental and psychical planes also. When all act on the physical plane, the third property, grossness, takes the form of slothfulness and ignorance, and the person is altogether on the lowest plane of physical existence. On the mental plane the same property is darkness or ignorance, and on the emotional and psychic planes it is the state of being mastered by the passions. Thus the same property on the higher plane becomes active in mind, emotions, likes and dislikes, etc.

The second quality, on the physical plane, is heat, electricity, magnetism and other forces, purity of the body, and the white color; and all other conditions of matter in which it is supposed to be in a state of purity. On the mental plane it becomes intelligence. Magnetism is not the same as the spiritual nature of the soul. One great mistake which people who

study or practise Christian science make is in considering that these magnetic powers of the soul are the same as the spiritual nature. When a person has attained the spiritual nature he does not care to exercise powers of magnetism because it implies that he has not spiritual force in himself to act without any special effort. That is, life on the spiritual plane would influence people without the making of any conscious effort through such forces. It is necessary that we make practical use of them, for thus only we can see reasults. All these forces act on the three planes. On the first or lowest plane we have material magnetism, heat, electricity. On the emotional plane we feel in a certain way. When the soul is on the highest plane there is no such thing as emotion; for if a person has a certain kind of emotion it shows that he does not know the result of certain causes. If he had previous experience of these he would know the result even though the causes were not present. The emotion shows that he was in a state of ignorance. It also shows that he has risen out of the material plane, to a higher. The third plane, which is still higher than this, is the spiritual plane. Emotions simply mean pleasure and pain derived from the senses. In most things the soul acts on the mental plane, and on all these planes we say that the soul has a connection with matter. Western scientists have divided matter into three states, solid, liquid and gaseous, and after many centuries of experience have postulated a certain kind of ether; but they do not yet think there can be existence of matter

on more than one plane; but we think it acts on innumerable planes. They say that all these different planes are in fact planes of one and the same thing, and that matter in the most refined state is the same thing as spirit. Spirit has no tangibility nor form. Vibrations affect our visual powers and we call it sight or color. As these vibrations do not exist in spiritual form, no person can see spirit, because it is supersensuous substance which cannot be seen, heard, tasted, smelled or touched. It is to be known only by consciousness and by no other way at all. Magnetism is a state of matter. The plane higher than all the three planes I have mentioned is called by some the astral and by some the spiritual plane, but that would imply that spirit is a state of matter. There are some philosophers who say that after death all living beings pass into a spiritual state and passing through the process of evolution slowly by degress they finally reach the divine states; but after all, the spiritual body will be the highest state of existence. We totally differ from all the philosophies of the world in this respect and say that this conscious entity has nothing to do with any state of matter.

Psychic powers are called magnetic, but this is not the same as the magnetism which affects material things. When metals or ordinary substances, for instance, are charged with electricity or with magnetism one result will be produced on one body, but if human magnetism is imparted to any person our desires will influence the person and will charge him with

our will power, with our desires, our emotions, and the change produced in that person is just according to our desire. All the philsophy of mental power, mind-cure, etc., depends on a correct understanding of the powers existing in every human being. How are these powers to be used? For making money? For doing good to other people? I have found after living in this country for more than a year that the object of life to human beings is to make money. When a new idea is introduced the question is always asked, "Will it pay?" and if it will not pay it is considered of no use. People will not do things to accommodate a friend if they are likely to lose money by it. Now, if this human magnetism is evloved at the cost of our best impulses and endeavors, if it is used for the purpose of making money it is prostituted. But, it is said, a person cannot live without money. Certainly, one is free to use these forces in any way he pleases but if he uses them for the purpose of making money, he ought not to claim that he uses them for benevolent purposes. These powers can be used for the purpose of curing diseases. No person can with justice have any doubt as to this matter, but whether it is advisiable to use these powers or not is a different matter. The ordinary objection is that no person has a right to interfere with the Karma of another person. But can he do so? If he can, he is the same person as the Chriatians call God, for only God could interfere to regulate the facts or the laws of the universe. The laws of nature, which are

fixed, regulate nature. No person can change the law of Karma. It is arranged by a fixed law which no power in the universe can change. If this is so the objection is not valid at all, but the Theosophists say that a practitioner changes the state of the patient and Karma is not allowed to operate freely, and therefore will come into the persons life in some other existence, physical, mental or spiritual. Therefore the cure causes harm, according to their view. Is there any truth in this ? There are, in the first place, physical cures by practical treatment through medicines, etc., and by the desire of another person. The cause of disease is primarily some force generated in the life of the patient. If that force is not weakened there can be no cure; you may give medicine, use mental healing, etc., but until the Karma is ready to be exhausted the cure will not operate. That there shall be a physical effect in the form of physical good, the cause must be in the life of the patient, not in the life of another person. How can any good come to me personally unless there is a cause generated by me ? The Karma may not be dissolved in that case, but may be weakened. That objection, really speaking, falls to the ground. There are other objections to the Christian science; one is that the knowledge of the cause of disease is not the correct knowledge as taught by this school. The knowledge which is given to them is that there is no such thing as disease. It does not exist. Those who understand the doctrine will never say this is the truth. They only want to divert the mind of the

patient from the seat of disease, they say. Disease does exist, but it is the concentration of the attention on the seat of disease which gives us consciousness of pain. Mere diversion, however, will not remove the pain, only remove the consciousness of pain. If there were no disease the mind would not be led to feel the pain. If all is a part of the universal and omnipotent mind we should feel no pain. If we do not remove the cause of disease the disease will never be removed. There are primary, secondary and circumstantial causes. When the soul works on the physical plane it must make use of physical means, and requires many helps. With allopathic or homeopathic or any other treatment based on science, the effects will be good to a certain extent, but if the Karma is not ready to be dissolved no kind of treatment will do any good. If the patient himself is willing to be cured, all these causes will act together and the effect will be a cure of the disease. The objection in the first place of interfering with the Karma, is not valid according to our view. The second is that the theory of disease is not correct. If the only reason for this false view is to divert the patient's mind from the seat of disease, the false impression given to him in this way will injure his soul, and he loses in the end. You must explain to him the real meaning of death, which would produce the right knowledge and in the same way, in the case of disease, if it is explained that on account of having appropriated the body to itself it has fallen upon disease, and if the patient sees that the

soul is separate from the body he will have the true knowledge. The only objection which we would urge against the practise of Christian Science is that the patient ought not to be told that disease does not exist; he should be told that it does exist, but that the soul ought by the adoption of right life, right thought and right living, to remove the disease. The philosophy on which these schools are based is different from the philosophy of the Eastern schools. The knowledge given to them that there is no evil, no body and no matter, is imparted simply for the purpose of giving health, and that is not a logical object. They do not take into account the eternity of life. Right thinking, right living and right acting are assumed for the purpose of giving health to the body only, the very existence of which they deny. Some admit that mind can control matter. Certainly; we all agree with this, that matter is always subject to the powers of the mind.

There is another school of Christian scientists who say that there is no such thing as matter and they impart a knowledge to the people which affects the nature of the soul. Thus they do an injury to the soul nature by simply doing a good to the physical nature, and thus instead of discarding the evil or throwing it away, the seed itself not having been removed, the disease will take its course either in that or some other plane of existence. The impression of things exists, and nothing will do away with it. Among desires hunger for example, is not felt by many per-

sons while they live on a plane above the material plane,—that is, while they think. But when they cease thinking and go to work on the physical plane they must feel hunger just as any one else does. The best course would be to impart right knowledge of laws of nature telling the patient that his desease does exist, but that his soul ought not to be influenced by this. We generate the force of magnetism by every good thought and word, and this force remains with us from our past life. It is added to every moment. The Karmic body is like a stream of water running onward, gathering to itself strength, till it reaches the end of its journey. Thus, since this Karmic body is the sum of our past acts and thoughts, we can change our Karma.

How can we preserve this magnetic force, and how do we waste it? Every effort made by the soul living in the body, whether made on the physical or mental plane, is the cause of wasting or spending this magnetic force; and if the act or the effort is for the good then the force is used for a good purpose, but if the act or the thought are of self, used for a selfish purpose, the magnetism is wasted. We waste this magnetism on dress, on food, on social pleasures, here and there, we think of social enjoyments, going to the theatre, amusing ourselves in all these different ways, as bringing some real good to ourselves. Our duty is to preserve this force and act in such a way that there will be no unnecessary leakage by acts on the physical plane. We also waste these forces on the mental and

psychical planes, for while the soul is in the body these states are so linked with one another that an effect produced on the physical plane has also its effect on the mental and thence on the psychical planes, By influencing one for good or evil we influence the others, and thereby our spiritual nature. By endeavor on the psychical plane we become nervous and this is wasting of that magnetism without or against our will. The nervousness may be cured by the strength of the will. When we exercise will we create force and this creation causes vibrations which go out and take out with them this magnetism of the body ; and when lite is strong it goes a long distance, and can impress its particular quality on other people. Also by generating thoughts we generate magnetism. This is vibrating force coming out from the human body, which may reach and influence other persons either for good or evil. Therefore if such a power as this is in our means we should never influence other people for evil.

We can store magnetism by physical means and by other means. There are rules of diet, of sitting in certain positions, of breathing in certain ways, which, unless our will is strong, we shall not be able to follow. We cannot sit in a certain position for any length of time without some effort of will. Concentration of any kind also requires will and strengthens the will on the physical plane, and the magnetism may be stored by thinking. Many of our ceremonies are arranged with reference to this fact. Religious cere-

monies, according to the Jain philosophy, are designed for this purpose. In certain communities all gather for the purpose of concentration, and recite certain acts which they may have committed against the laws of nature, and thereby restore the equilibrium which was lost by the commission of those acts, and repair the waste of magnetism. The concentration of many is more than the concentration of one alone. In this ceremony they assume different position, each of which has its meaning, and is designed to help the effort of concentration.

There are other ways of storing magnetism, and all these have some connection with our religious ceremonies, and are resorted to every day when we go to the temple. Of course when you have kept your will power in a certain condition a long time it is a sign of a very great quantity of this. The fanatics called fakirs forget that the end of all this practice is storing magnetism and using it for the best purposes. They ignore the end and continue the acts as long as they live. So they lose insight of the true purpose of discipline. They stand on the corner of the street, for instance, in a certain position, and continue to do so for many years. The only object of doing this is to gain power of will, but when they forget the great truths they also forget the reason of these acts. Still, from the fact that they are able to stand in this position for so long a time it is seen that they have a very strong will. In America you will not find this among the people. An ordinary American audience will not stand a lecture of

more than two or three hours. In India no one is thinking, "When will he stop?" There will power is stronger. They do not feel fatigue at all.

The mode resorted to by scientists to restore this magnetism is different, and thy use only physical means. They ignore the power of moral acts, which have such a powerful influence over the body. A person will, by doing such acts, be enabled to store a great quantity of magnetism which might otherwise have been wasted. The rules of morality as given by the Jains and others have really a basis of scientific truth. Their effect is to prevent wasting magnetism, and by obeying such rules one can also generate new magnetism and live a life in harmony with the universe. By living a life in accordance with mental rules one may also make the bodily and soul life accord with the whole universe.

This same power of magnetism is used by mesmerists and hypnotists, and the real difference with regard to the principles of these two schools is in the mode which is resorted to by them. One says that there is something flowing from one human body to another; the other says that there is no such substance but by suggestion they will put the patient into a passive state, and the suggestion of some act is then given and acted upon by him; but really speaking, when a person is put into a hypnotic or passive state, then the mind becomes vacant, as it were, and it is susceptible to any influence. The practitioner himself has his own aura, and it is powerful or not powerful according to the will; and when

he makes a suggestion that suggestion itself is charged with a sort of aura and influences the aura of the person who has the hypnotic power passes into the body of the other. When the patient does anything in accordance with suggestion he has not his own will; his own mind is for the time being annihilated. He has the mind of the other person. Where the mind of one person is positive and the mind of the other person is negative they will unite. The hypnotic and mesmeric powers are not spiritual powers at all. Any good done while the mind is not in a state of operation cannot last forever, any more than this unnatural state can be permanent, and thus no permanent good is done either by hypnotism or mesmerism. Really speaking, it is the mind of another person, and this can never be the patient's power but the power of the practitioner. No person can inject consciousness into the mind of another; our consciousness is part and parcel of our own being. If one could do this, still the consciousness would not be ours, we should become that person. Consciousness is always connected with personality in human beings. It is only that soul which by its own powers grows in the spiritual life which can become saturated with the divine mind. Another mind acting over us is not the act of our own soul. Our own consciousness for the time being is not working at all. Our own does not gain from it. Therefore this system can never do any real good. It may cure disease on the physical plane, but the only way really to develop another person is through his consciousness.

# The Speech of the Gods.

THE Theosophical doctrine, while endorsing many of the views of the Darwinian system of evolution, has not supplemented that doctrine with another—that of man's spiritual descent or downward evolution from the planetary sprits—as to alter entirely the view to be taken of man's character, constitution and dignity in the universe. Of man's various powers, perceptions and potencies, some belong to the arc ascending from the monera, some from the arc descending from the divine and spiritual ancestors.

That the Aryan tongue, the language of the intuitional Fifth Race, belongs to the latter category and is man's inheritance from the planetary spirits, we hope to be able to show.

Philological research has demonstrated that the Indo-European or Aryan languages are reducible to a few hundred primitive roots, from which all subsequent stages and variations of language are by various modes of combination derived.

In these days of enlightenment, when man is brought into unpleasant proximity with several very disagreeable poor relations, it is interesting to all mankind, and especially to the Aryan nations, to trace exactly the source from which our ancestor—the Aryan, not the ape—derived his few hundred primitive roots, for in their source and character we have a measure

of his mind, a finger-post pointing either heavenwards to man's divine progenitors, or apewards to the prognathons and hairy chimpanzee.

On the one hand we shall expect to discover a spiritual relation between sounds and the various powers, forms and colors and the universe, the value of which was intuitionally perceived by the earliest Aryans; on the other, we shall look to find the echoes of the grunts and squeals of our poor relation perched on a treebranch mumbling his acorns.

Roots, say the theorists, were at first either a matter of convention, or were formed by imitating the sounds of nature, and by exclamations and interjections. The chief objection to the first theory (which indeed was never very seriously defended) is that, contrary to hypothesis the Aryan roots, as a whole, do not express the wants and notions of such a primitive people as we were led to postulate. We find for example comparatively few words, such as bow, arrow, and tent, while there are a great many expressing abstract or reflective ideas, like shine, to fly, to know, to burn. The second also is all very well as a theory, but at the first rude contact with fact it collapses. We find very few words which could possibly be formed according to its principles, and this for the simple reason that there are no distinctive sounds in nature accompanying the majority of the ideas expressed in these Aryan roots.

The theory which we put forward, on the other hand, is that sounds have by nature a spiritual or innate relation with various colours, forms or qualities,

and that the Aryan roots were formed with a clear intuitional perception of this fact. It is probable that the process of their formation was instinctive and unconscious, rather than intentional and deliberate.

To make the theory more clear, we may say that it appears to us that the entities on each plane have a spiritual relation to the entities on the other planes. A particular sound, for instance, corresponds to some one colour, to some one taste, to some one odour, and to some one simple figure or form. In order to connect the Aryan roots, or, to speak more correctly, the sounds of the Aryan roots with their values on the other planes—thus showing their orgin to be spiritual and intutional—it will be necessary to analyse the chief sounds used in this branch of human speech, and to assign to them their spiritual values ; and having discovered these values to apply them to the Aryan roots or to the words of any early language akin to the Aryan, It will be seen that besides the values to be assigned to them intuitionally, a parallel series of values will be discovered arising from physiological reasons, such as the position of the organs of speech while pronouncing them ; but it must in all cases be borne in mind that the intuitive is the primary meaning, though reasons for it cannot, from its very nature, be stated argumentatively ; in most cases, therefore, physiological reason alone will be given. For the convenience of those unacquainted with Sanskrit phonetics, we shall adhere as far as possible to the English alphabet.

To begin with B and M (pronounced ba and am), it we analyse their character and difference from other sounds and from each other, we find that with the exception P (pā) a slight variant of B, they are the only sounds which require the complete closure of the mouth for their formation. Whether it be preceded or followed by a vowel, B cannot be correctly pronounced without first closing the lips and then opening them. It is evident therefore that as Ba is the only sound which is made by the bursting forth of the breath from closed lips, it is more suited than any other to express "the beginning of life," or "life." M differs from B in this, that it is made not by the breath coming from the just opened lips, but by closing them and stopping the breath completely for a time, then the breath finds an outlet by its upper channel, the nose. Taking these facts into consideration, we perceive that it should mean something extreme, like "end," "height" or "death," or, more fully, the stoppage of the life energy and its transfer to a different channel. We may here remark that this value agrees with the characteristics of Siva, in the mystic syllable om, or Aum, representing Brahman the Creator, Vishnu the preserver, and Siva the destroyer and regenerator). It is a similar sound to M, but differs from it in this, that the stoppage of the breath, before its transfer to the upper outlet, is complete. It means "continuance" or change without any real end. P is a variation of the sound for life, its significance is less though similar, it means "for-

mation of a part," "division," or "smallness." The principal characteristic of V is its indefiniteness, it means "vagueness." F, its companion sound, means "airiness" or "lightness," it would refer to floating or flying objects. The harshest of the primary sounds is J (Ja), its meaning therefore to accord with this peculiarity must be "matter," "heaviness," or "earth" (as one of the five objective elements). The hard sharp sound of K (Ka), at once defines its meaning—"hardness," "sharpness," or "brilliancy." The analogous sound of G (ga) means "smoothness," or "reflection." The Brahmanical doctrine of emanations teaches, as is well known, that absolute spirit, or Parabrahma (the great underlying reality of the universe), by its expansive activity created the First and Eternal emanation of the Logos, or Spirit; from this was produced the second emanation of ether, the astral light of the Kabbalists, corresponding to akasa; from the ether was produced the element of light or fire; from fire was produced air; from air was produced water; from water was produced earth; from earth was produced the vegetable kingdom; from the vegetable kingdom was produced animals, from animals man.

Here we find that earth is, as it were, the turning point to which downward evolution reaches, and from which upward evolution begins. It is a remarkable and signifiant fact, but none the less a fact, that, if we take the liquid semi-vowel or ethereal series of sounds, and classify them in the order they come in the throat and mouth, their intuitional or spiritual

values in this order will correspond accurately to the order of the elements in this Kabbalistic doctrine of emanations.

The first of these ethereal sounds A (pronounced like the a in atma) is the first sound of the human voice formed farthest within the throat, and the breath necessary to form all other sounds must pass from the A, the value of A therefore is "God," the first "cause" or the "self." The next sound of these series is R (ar, as in for), from its peculiar fulness and undefinable sound, its meaning is "wind," "breath," "movement" or "spirit;" it is the spirit which, in the words of Genesis, "Brooded upon the face of the waters," and is the first emanation of the A or God; after R comes the sound of H (hay) the sound for "heat," the five elements in one aspect. Next comes L (el) the spiritual value of which is "light." The other aspect of the fire emanation, Y (yea) the sound succeeding L, means "compression" or "the drawing together of things;" the next sound of this peculiar class is W (way), the sound for "water"; marking the two limits of the circular space enclosed by the pronunciation of this sound are the two sounds of Ja and Ka, representing the quality of material solidity of the next emanation, the earth, which thus issues from the centre of the water element.

> "Let the waters be gathered together
> And let the dry land appear."

says the cosmogony in Genesis. The ethereal or semi-vowels carry us down the earth element, which is,

as we have seen, the turning point of evolution. These ethereal sounds represent the objective and supersensual planes whose peculiar types of being have been called the fire, air and water elementals. When we reach the earth and the objective kingdoms, we come again to hard sounds. Proceeding outwards from the earth we get the sound of Ith which means "growth," or "expansion": with this sound came the emanation or evolution of vegetable life—to use the words of Genesis.

> "The earth brought forth herbs."

After Ith comes the sound of F and B, representing the kingdom of birds, fishes and animals and the crowning evolution of man.

Close on the heels of life, follows death, represented by the sound of M.

Let us compare this with the Upanishad.

> "From that self (Brahman) sprang ether, (or spirit.)
> "From ether sprang air; (expansion and heat.)
> "From air sprang fire; (light or colour.)
> "From fire, water; from water, earth;
> "From earth, herbs; from herbs, food; from food, man."

Here we have exactly the order we have arrived at by taking the spiritual values of the sounds as they occur in the human throat and mouth, A,—god; R,—spirit; H,—heat; L.—light; W,—water; K,—hardness; J,—earth; Ith,—Growth; B,—life; M,—death.

A few more sounds may be added. S, formed by a rapid number of sibilations, means "number." D means "descent" or "falling"; T "ascent."

We will now try how far we may be enabled with the key obtained, to comprehend the intellectual and spiritual life of our ancestors. Nothing remains in writing which tells of their wisdom; but no historian could have taken the measure of it so exactly as it is recorded in the bare roots which have come down to us. The traditions about these men might be untrustworthy and enlarged upon by the imagination of those who related them; but their words contain a history which cannot be otherwise than true, becuase they were intuitive.

It will be found that the examples given are of words of the very simplest class, referring to actions, thoughts and things, the most likely to be first expressed in this newly developed faculty of intuitive speech. We think that almost all the roots which do not, seem to be intuitive were formed by a conventional agreement to regard one of these early words as applicable to several different things, for example, K. hardness or sharpness, was used in forming the intutive word "Ak," "to pierce into," "Ak," "to see," was evidently a result of this primary meaning.

It is easy to see what God meant to the old Assyrians, El, the light; Bel, their sun-god, seems to mean "he who lives in light," life and light are joined to express this idea. Aer, God of the atmosphere, was another Assyrian God, he was also called Vul, which is equivalent to Jupiter Tonans. Vul probably means "light of the sky," here being used to represent the indefinite air. Ahiah, "I am that I am," the name

which was uttered from the burning bush, is intuitive, being formed by a double pronunciation of the word for the self or God. Pal, the Assyrian word for "time" or "year," would mean division of light; Pu, mouth should mean a division. Mul, star, means "high light," M being used here to express something extreme. To the Aryan race death had the meaning, the "end of movement" or of the "breath," Mar, containing the sounds for end and movement. Ur, sky, would mean "wide air," as "Oo" means "width" and R, air. The root An, endless, is intuitive, also Pu, threshed or purified, P being used here to express division. Ku, to sharpen, is a word of the same class as Ak, to pierce. In Kar, to make, there are combined the sounds for hardness and movement; in Taks, to hew, the sounds for, to raise, hardness and number, the S, referring to what is hewn away or divided. In Mak, to pound to macerate, there is the suggestion of ending with someting hard. The united sounds of falling and hardness are in Kad, to fall; and of division and hardness in Pak. to come, and Pik, to cut. The letters which form Shap to chop, mean to cut and divide things. Other words of the same class are Sak and Skar. In Sa, to sow the prevailing idea seems to have been number. Swid, to sweat, has the sounds for number, water and rolling down. Possibly the idea of Swa, to toss, was taken from seeing things tossed about upon the waves as Fath, to spread out, may have been from observation of the aerial growth of tree branches. Swal, to boil up, is clearly

intuitive, as well as Wam, to spit out. Other intuitive words are Yu, to bind, and Yas, to gird. Wa, meant to bind, either because it was observed that water acted as a girdle to all things or through some confusion of meaning between it and Y. It may be observed here that sometimes there is an interchange of meanings between a sound and the one preceding or following it; sometimes L has the meaning of R, or H of L, or Y of W, or G of K.

S and W are joined into one word in Siw, to bind, the idea expressed being the binding together of things. It has been used with the intuitive value attached to it in Flu, to fly, swim, to float. The Sanskrit Rasu, origin intuitively considered, would mean the movement of things, and the Assyrian, Ris, beginning, seems to have the same idea embodied in it. The root Al, to burn, is intuitive, but the light seems to have suggested the word rather than the heat. Knowledge is the reflection in the mind of what is passing in the world, Gnu, to know, is a combination of the sounds for reflection and combination. Than, thinness would seem to be the result of long continued growth. Gol, a very common word for late, means "reflection of light," and the glistening appearance of ice probably suggested a word to freeze, Gal, a word of the same class is Gea, to glow. Tar, to pass over, has sounds of which the intuitive value seems to be "ascent through air." Thu, to swell, to be strong, and Fath, to fly, are examples of the use of Ith.

As it would only be tedious to go on giving exam-

ples, after the theory and method of applying it for the purpose of elucidating the meaning and origin of the roots has been made sufficiently clear, we will add a few more only ; they are ; Su, to generate, to produce ; Cuk, to shine, Mu, to shut up, to enclose; Mi, to go ; Bu, to be, to grow ; Bars to carry ; Kant, to cut ; An, to breathe ; Spark, to scatter ; Da, to distribute ; and Greek, Ge, the earth. A little thought will show what idea was intended to be imbodied in these words.

Reflecting on the extreme sensibility to sound which this intuitive race possessed, a sensiblity which enabled them to find words exactly suited to express the spreading of tree branches and the boiling of water, we cannot help wondering, were they similarly affected by sounds external to themselves, and whether the call of birds or the hoarser cries of animals conveyed any meaning to their ear. The words which they employed to express colour, though, naturely enough lesser evidence remains of this, show that, for every hue they could find a note of corresponding value on the plane of sound, R and M answering respectively red and violet, and each letter between to some shade of colour ranging from one to the other of the two mentioned. A study of the forms used in the primeval alphabets, and as symbols, would show that they recognized something more in nature than mere matter, that the tracing of flower and leaf, and the starry arch of heaven, and all beautiful things, were full to them of deep spiritual significance, which the more intellectual scientists of our time cannot see,

though they weigh and analyse and examine ever so much. If this essay could persuade even one of them to develop the most god-like faculty man possesses—intuition,—its purpose would be fulfilled.

C. JOHNSTON, F. T. S.
GEO. RESSELL.

# Yoga-Kundilint-Upanishad of Krishna-Yajur-Veda.

## CHAPTER II.

I shall hereafter describe the science called Khechari, which is such that one who knows it is freed from old age and death. One who is subject to the pains of death and old age should, O Sage, on knowing this science make his mind firm and practice Khechari. One should regard that person as his Guru on earth who knows Khechrai, the destroyer of old age, death and sickness, both from books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable nor its practice. Its practice and Melana are not done together. Those that are bent on practice alone do not get Melana. Only some get the practice, O Brahman, after several births, but Melana is not obtained after even a hundred births. Having undergone the practice after several births, some (solitary) Yogi gets the Melana in some future birth as the result of his practice. When a Yogi gets this Melana from the mouth of his Guru, then he obtains the Siddhis (psychical powers) mentioned in the several books. When a man gets this Melana through books and artha (esoteric signification), then he attains the state of Siva freed from all re-births. Even Gurus may not be able to know this without books. Therefore this science is very difficult

to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the Siddhi in his hand (*viz.*, mastered the psychical powers). Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (*viz.*, should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science of Khechari; and being then taught well by him, should at first practice it carefully. By means of this science a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (*viz.*, Kundilini Sakti) by means of the (science of) Khechari which contains the Bija (seed letters) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed letters) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas). Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsha (Soma or moon part) should be pronounced in the reverse order. Then a letter composed of three amshas of the form of moon has been described, and after that the eighth letter should be pronounced in the reverse order; then consider it as the Supreme and its beginning is

the fifth, and this is said to be the Kuta (horns) of the several binnas (or parts) of Moon. This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day. will not get even in sleep that Maya (illusion), which is born in his body and which is the source of all vicious deeds. He who recites this five lakhs of times with very great care—to him the science of Khechari will reveal itself. All obstacles vanish and the gods are pleased. The destruction of Valipalitha will take place without doubt. Having acquired this great science, one should practise it afterwards. If not, O Brahman, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar-like science in his practice, he should get it in the beginning of Melana and recite it always ; (else) one who is without it never gets Siddhi. As soon as he gets this science he should practise it and then the sage will soon get the Siddhi. Hacing drawn out the tongue from the root of the palate, an Atmavit (knower of Atma) should clear the impurity (of the tongue) for seven days according to the advice of his Guru. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Srinhe (" Euphorbia antiquorum") and should cut for the space of a hair (the frœnum Lingui). Having powered Samdava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the 7th day he should again cut for the space of a hair. Thus for the space of six months he should continue

it always gradually with great care. In six months Siro-bandha (bandha at the head), which is the root of the tongue, is destroyed. Then the Yogi who knows timely action should encircle with Siro-vastra (lit. cloth of the head) the seat of Bageeswari (the deity presiding over speech) and should draw (it) up. Again, by daily drawing it up for six months it comes O sage, as far as the middle of the eyebrows and obliquely up to the root of the ears ; having gradually practised, it goes to the root of the chin. Then in three years it goes up easily to the hair of the head. It goes up obliquely to Saka and downwards to the well of the throat. In another three years it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the strong door in the head. The rare science (of Khecahri) Bija has been explained before. One should perform the six angas (parts) of this mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis; and this Karanyasam should be done gradually and not all at a time since that which is done all at once will soon decay. Therefore it should be practised, O best of sages, little by little. When the tongue goes to the hole of Brahma (randhra) through the outer path, then one should place the tongue after moving the bolt of Brahma (randhra) which cannot be mastered by the gods. One doing this for three years, enters Brahmadwara (or hole). On entering the Brahmadwara one should practise

mathana (churning) well. Some intelligent men attain Siddhi even without mathana. One who is versed in Khechari Mantra accomplishes it without mathana. By doing the japa (in reciting the mantra) and mathana, one reaps the fruits soon. By connection a wire made of gold, silver, or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart, and seated in a convenient posture with his eyes concentrated between his eyebrows he should perform mathana slowly. In six months the state of mathana becomes natural like sleep in children. And it is not advisable to do mathana always. It should be done (once) only in every month. A Yogi should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained. He sees the whole universe in his body as not being different from Atma. This path of Urdhwa-Kundilini (the Kundilini going higher up), oh Chief of Kings, leads to the Macrocosm. Thus ends the second Chapter.

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## CHAPTER III.

Melanamantra—(the mystic mantra Melana). (hreem), (bham), (sam), (sham), (ppham), (sam), and (ksham). The lotus born (Brahmà) said—

Oh Sankara (or Siva) (among) New moon, Pratipad (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign?

In the first day of the lunar fortnight and during new moon and full moon (days) it should be made firm and there is no other way (or time). A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Nirvana (the stainless). He should abandon everything else which he thinks is favorable to himself. Keeping the manas in the midst of Sakti, and Sakti in the midst of manas, one should look into manas by means of manas. Then he leaves even the highest stage. Manas alone is the bindu, the cause of creation and preservation. It is only through manas that bindu is produced like the curd from milk. The organ of manas is not that which is situated in the middle of Bandhana. Bandhana is there where Sakti is between sun and moon. Having known Sushumnâ and its bheda (piercing) and making the Vayu to go in the middle, one should stand in the seat of bindu, and close the nostrils. Having known Vayu, the above-mentioned bindu and Satwa-prakriti as well as the six chakras (plexuses), one should enter the Suka-Mandala (*viz.*, Sahasraram or Pineal gland, the sphere of happiness). There are six plexuses (chackras). Muladhara (Sacral plexus) is in the anus; Swadhisthtana (Prostatic plexus) is near the genital organ; Manipuraka (Epigastric plexus) is in the navel; Anâhata (Cardiac plexus) is in the heart; Visuddhi (Laryngeal or Pharyngeal plexus) is at the root of the neck, and Agneya (Cavernous plexus) is in the head (between the two eyebrows). Having known these six Manda-

las (spheres), one should enter the Sukhamandala (Pineal gland), drawing up the vayu and should send it (Vayu) upwards. He who practises thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, bindu, chitta and chackra.

Yogis attain nectar through Samadhi alone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the fire of wisdom does not arise without Abhyasa yoga (or the practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One's body is spoken of as the vessel, and the seat of "That" is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of Brahma-gyana (Higher wisdom) becomes resplendent. With the guru as the helmsman, one crosses the subtle body and the ocean of Sansara (mundane existence) through the affinities of practice. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Paryanti, buds forth in Madhyama and blossoms in Vaikhari—that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order, (*viz.*, beginning with Vaikhari, &c.). Whoever thinks that he who is the great lord of that Vak, who is the (undifferentiated) and who is the illuminator of that Vak is myself—whoever thinks thus, is never affected by words high or low (or good or bad). The three (aspects of consciousness), Viswa, Taijasa and Pragnya,

the three Virat, Hiranyagarbha and Eswara in the universe, the egg of the universe, the egg of man and the seven worlds—all these in turn are absorbed in Pratyagatma through the absorption of their respective upadhis (vehicles). The egg being heated by the fire of Gyana (wisdom), is absorbed with its Karana (cause) into Paramatma (universal self). Then it becomes one with Paramatma. It is then neither unsteadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Beness) alone remains. One should think of Atma as being within the body like a light in a vessel. Atma is of the dimensions of a thumb, is a light without smoke and without form, is shining within the body and is undifferentiated and immutable.

The Vignana (wordly) Atma which dwells in this body, is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me? What becomes in (sushupti) the dreamless sleep of me who am engaged in business in the waking and the dreaming states? Just as a bale of cotton is burnt by fire, so the Chida-bhasa, which is the result of non-wisdom, is burnt by the (wise) thoughts like the above. When wisdom is destroyed, Pratyagatma, that is in the Dahara (akas or ether of the heart), obtains Vignana (worldly wisdom) diffusing itself everywhere and burns in an instant Gnana-maya (sheathy) and Mano-maya

(sheath). After this he shines always inside (or in the gross body) like a light within a vessel.

That Muni who contemplates thus till sleep and till death, is to be known as a jivanmukta (emancipated person). Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jivanmukta he attains emancipation in a disembodied state after his body wears off. He attains the state as if of moving in the air. Then that alone remains which is soundless, touchless, formless and deathless, which is rasa (the essence), eternal and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and without decay.

Thus ends the Upanishad.

*(Translated by two Members of the Kumbakonam, T. S.)*

# The Physiology of Yogam.

IT is a matter of pretty general belief amongst the Hindus, that there are persons, for the most part religious ascetics, who, after taking a few deep breaths, pass into a trance state and remain in it for several hours without breathing. I have not personally witnessed this performance; but I have met people who allege that they have, and I have no reason to doubt their varacity. At first sight the physical phenomena seems a monstrous impossibility, utterly opposed to all we know of the human constitution. However, after thinking the matter out on the accepted physiological principles of the present day, I have arrived at the conclusion that it is theoretically possible, after a long course of regular preparatory raining extending over a period of years, for a man to remain alive for several hours without breathing by the lungs ; but that he must minimise during that time the expenditure of energy by the combustion of oxygen in his muscles and in his vital organs. The very conditions which the Hatta Yogi is said to seek are arguments in support of my belief. *In the first place, there are, as far as I am aware, no records of any such practices being adopted in cold, damp countries. Southern Asia and Egypt have always been the special home of the Yogis, where the atmosphere is for the most part pure and dry, and of a temperature very near that of the human body.* To this subject of atmospheric conditions we shall revert later on.

It is not generally supposed that the lungs have any specific action in renewing the oxygen of the blood.

" Essentially a lung, or gill, is constructed of a fine transparent membrane, one surface of which is exposed to the air or water, as the case may be, while on the other is a net work of blood-vessels,—the only separation between the blood and the aerating medium being the thin wall of the blood-vessels and of the fine membrane on the side of which the vessels are distributed.....The lungs are only the medium of *exchange*, on the part of the blood, of carbonic acid for oxygen."—(Kirke's Hand-book of Physiology, 1884, pp. 214, 215). But these conditions are also present in the skin, which is likewise an animal membrane containing blood-vessels, and necessarily subject to the law of the diffusion of gases, though, as it is thicker than the lung membrane, and nature always seeks the easiest road, under the ordinary conditions in the case of human beings the action of the skin in respiration is very slight. But " under certain circumstances of arrest of the action of the lungs, the amount (of carbonic acid) passed off by the skin becomes notably increased. Holding the breath in summer quickly induces perspiration in many persons. In fact, when the exhalation of carbonic acid by the lungs is interferred with, the skin passes it off." (Fothergill : The Practitioner's Hand-book, 1867, p. 61). " Moreover it has been observed not unfrequently that the livid tint of the skin which supervenes in

asphyxia, owing to the non-arterialization of the blood in the lungs, has given place after death to the fresh hue of health, owing to the reddening of the blood in the cutaneous capillaries by the action of the atmosphere upon them; and it does not seem improbable that, in cases of obstruction to the due action of the lungs, the exhalation of carbonic acid through the skin may undergo a considerable increase; for we find a similar disposition to vicarious action in other parts of the excreting apparatus. There is also evidence that the interchange of gases between the air and the blood through the skin has an important share in keeping up the temperature of the body; and we find the temperature of the surface much elevated in many cases of pneumonia, phthisis, &c., in which the lungs seem to perform their function very insufficiently." (Carpenter: Human Physiology, Section 309.) Now it may be stated as a general law in physiology, that in cases where the different functions are highly specialized (that is, where every one has its special and distinct organ for its own purpose alone), the general structure retains, more or less, the primitive community of function which characterized it in the lowest grade of development. Thus, though the functions of absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the especial organ of exhalation) permits the passage of fluid into the interior of the system, and allows the

interchange of gases between the blood and the air."—(Carpenter). We thus see that it is generally accepted by physiologists that the skin may, to some extent, perform the functions of the lungs.

In some of the lower vertebrata, especially naked Amphibia, cutaneous respiration plays a much more important part. "A frog, the lungs of which have been removed, will continue to live for some time; and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin."—(Foster: Text-Book of Physiology, 1877, p. 271.)

Thus we have got an organ in the skin, which, in certain lower animals, plays an important part in respiration—by which term the absorption of oxygen and the excretion of carbonic acid is meant—and which in man has some capacity to perform that function, naturally very small, but capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these functions. This is a matter of vital importance to the Yogi; but, when carried to the highest pitch of which it is capable, the function of the human skin in respiration is still very limited, so that he must minimise his consumption of oxygen and excretion of carbonic acid. That the amount of carbonic acid excreted varies very greatly, there can be no doubt; we all know that when we run or perform any exertion we

breathe deeper and more rapidly. According to the standard text-books of physiology, the amount of air respired in 24 hours by a person at rest is 686,000 cubic inches; the average amount for a hard working laborer in the same time is 1,568,390 cubic inches. From these figures we find that a person at rest consumes about three gallons of oxygen an hour; but we may persume that a Yogi who makes a regular science of rest would need very much less, and excrete a proportionately less quantity of carbonic acid. He adopts a seat, or pose, which takes all strain off the muscles. The Padma Asanam, in which the legs are crossed as seen in images of Buddha, is a good instance of this: the thighs extending outwards and forwards from the buttocks form a broad and firm base, so that the body will not easily topple over if all the muscles become relaxed, as I believe they do, for a friend of mine who tried some mild experiments in Yogam found that he had not the muscular strength to hold a watch to time his breathing. Secondly, he performs his exercises on an empty stomach, so that no oxygen is required for digestion, which must make a considerable difference in the amount consumed. Thirdly, the circulation during Yogam, after the first minute or two, is very slow, so that the expenditure of energy by the heart is much lessened; and the fact of the slowness of the circulation shows, that the tissues require very little oxygen brought to them by the blood. At the commencement the force of the heart's action is generally increased and a profuse perspiration is

induced, probably for the purpose of throwing off a quantity of carbonic acid by the skin. The Yogi's body is generally most of it naked, so that the air circulates freely over the skin : heavy clothes would greatly interfere with cutaneous respiration. The Yogi generally does his Yogam in a tropical climate, where the external air is as warm as the body, so that no consumption of fuel is required in the body to keep up the temperature. This makes an enormous difference : for "the observations made by Vierordt at various temperatures between 38° F. and 75° F. show, for warm-blooded animals, that within this range, every rise equal to 10° F. causes a diminution of about 2 cubic inches in the quantity of carbonic acid exhaled per minute." (Kirke, p. 240). The Yogi prefers a dry clear atmosphere. In this likewise he follows the dictates of physiology, for the experiments of Lehmann show that the amount of carbonic acid exhaled is considerably influenced by the degree of moisture of the atmosphere, much more being given off when the air is moist than when it is dry.

Whilst sitting at rest I have myself found, after a little practice, that I could reduce my breathing from about 15 inspirations and expirations a minute to 12 inspirations in 15 minutes, holding the breath about 45 or 50 seconds between each inspiration and expiration ; and at the end of the time I felt no unpleasant symptoms, but rather a feeling of exhilaration. If my blood had become abnormally charged with carbonic acid, I should have become livid and felt a strong desire for

rapid and deep breathing to make up for lost time.

Taking into consideration all these circumstances, I am of opinion, that it is possible for a man, who has for years trained himself to it, as an acrobat has trained his limbs to all sorts of unnatural actions, to develop sufficient cutaneous respiration to supply the needs of the body under suitable conditions for considerable periods of time. It is, I believe necessary to begin with great care and to increase the periods very gradually, as I have heard of young enthusiasts who got congestion of the lungs and hœmorrhage from them, and other dangerous forms of disease, by commencing the process immoderately or pursuing faulty methods.

Stories are told of Yogis who remained in a state of trance for months. Such a thing is not unthinkable; for we have an analogy in the hybernation of certain of the vertebrata, and exhumations have revealed the fact that in temperate countries, where burial is not performed for four or five days after death, people have been buried alive, for they have assumed contortionate attitudes in their tombs. How soon after burial they woke up and struggled for breath and liberty, we have no means of ascertaining.

The question, why the Yogi should prefer to breathe by the skin to using the apparatus which Nature has specialized for that purpose, takes us for the most part outside the pale of physiology, and as this paper is only intended to deal with the physical aspects of Yogam, I shall not endeavour to answer it. From

one point of view, however, we may legitimately consider it. It is said, that by restraining his breath the Yogi anaesthetises his physical senses and gets into a higher state of consciousness undisturbed by their distracting influence. It is an undoubted fact, that restraint of the breath does profoundly modify consciousness. If a doctor tightly closes the nose and mouth of a patient in an hysterical attack, after about a minute the patient quite suddenly returns to her normal consciousness ; she is generally quite unaware of the state she has been in and what she has been doing, and naturally abuses the doctor for holding her nose and mouth. Pouring cold water suddenly over the patient acts as well if not better ; but it is possible that it acts through the deep and sudden inspiration of air which it induces. Moreover a patient can be so completely anaesthetised, as to be rendered insensible to the pain of a surgical operation, by putting an India-rubber bag, or some such apparatus, over his nose and mouth, and making him breathe the same used up and carbonic acid—laden air again and again, allowing him a breath of fresh air from time to time if he becomes very livid. I am doubtful on second thoughts whether this applies to Yogam, though there is not much difference between restraining breath and breathing it again and again ; for in the Yogi lividity does not occur, though that may again be accounted for by his having reduced his expenditure of energy and established cutaneous respiration.

Hatta Yogam is said to strengthen the lungs and to

cause great muscular development and power of endurance. I have met men who affirm that they have overcome chronic disease by practising it.

# The Practice of Prânâyâma Yoga.

TO THE EDITOR,

I venture to address you this letter on a matter of the highest importance to me at this moment, and I hope you will sympathize with me and remove my present mental suffering by your kind advice. For some time past I have been meditating on different subjects with the view of concentrating and purifying my mind. These meditations were upon the "Three Gems" on love, on death, on the impurities of the body, &c., such as are in use among Buddhists. After going through all these every evening I used to practice "Anapanasato," which you call the "Regulation of Breath." When this course had been followed for some time, I saw "streaks of light" and then a star hovering overhead. By degrees this star came closer and closer to me, and at last it touched the top of my head and began to infuse some fiery influence into my brain. At this stage another spark of light proceeded from space and stopped at times on the left side below the shoulder and at other times on my temples, which made me feel as if my veins were going to burst. In fact these sparks of fire were devoloping into a cricle of fire around the head. I felt a burning sensation in the head and body, and further observed a dim star

growing within my forehead. At all these signs my enthusiasm increased, and I gave up eating both fish and meat, and used all the means I knew of to kill or suppress all bad thoughts, in which I think I was successful to some extent. I, however, did not observe two things, *viz.*, that I was losing all my bodily strength and with it the mental, and that I was doing all this without the instructions of a competent teacher. A few days ago, when I was working in the office, I felt the usual influence of the "star," heaviness of the head, etc., and something led me to think that I was without the aid of a teacher. Then a thought arose in my mind that I might be going in a wrong path, and that the result of all my efforts might be some great disaster, such as those which have befallen students of occultism both here and elsewhere. At these thoughts I was seized with such a terrible fear that I became like an animal placed on burning charcoal. I then had to confide my secret to a friend and get his sympathy with which I was able to quiet myself a little. Since that day I have given up my practice, but still I feel mildly the influence of "the star," and I fear that I will have to meet it one day. So I must be prepared. Now, Sir, may I look to you for strength to meet it—strength coming from the knowledge that I am on the right path, that the phenomena I have described are correct results, and that this course cannot lead me to danger. These may be hard things to guarantee, but still I think you can give me some instructions. Hoping for the favor of an early reply,

I beg to remain, dear Sir and Brother,
Fraternally yours, An F. T. S.

## Note on the Above by a Practical Student.

WITH reference to the Brother's letter I have to state as follows :—

By slightly pressing with the fingers the sides of the two closed eyes on the sides of the temples, a luminous circular light is produced in the middle between the two eyebrows. This Huxley calls "Phosphene" in his Physiology. It is the germ of the astral light latent in all men—which light, if developed, becomes the all-pervading light visible to the internal vision.

Now in the initial stages of Pranayama (regulation of breath), which consists of inspiration, cessation of breath, and expiration, according to certain rules, this phosphene is dissipated in space in streaks of light through the outgoing breath in expiration. When Kumbhaka (cessation of breath) takes place, and when therefore the breath subsides, these streaks of light consolidate themselves into a luminous mass like a star overhead—the light appearing overhead on account of the upward tendency of the breath at that time unless it is forced down. Here our brother says that he felt a fiery influence as the star came overhead. The reason is this. After a short course of Pranayama the *gastric fire which is in the sacral plexus* (*Muladhara*), *two inches above the anus*, is aroused through the practice

and rises up to the head from the plexus above mentioned, thus causing a burning sensation all through the body. The fiery influence was therefore not due to the star, as thought by our brother.

He alluded to another stage when he describes how another light appeared first on the left side of the shoulder and then on the temples. I think this cannot really be another light, but that it was the same light that manifested itself in these different places. The above light came down to or appeared on the left side of the shoulder during inspiration, and then flitted up to the temples during cessation of breath when it (breath) was raised up within. All these fluctuations of Jyotis (the light) were due to the fluctuations of breath. Supposing one is able to hold his breath resolutely for a certain time, these fluctuations will cease, and the light will be visible like a steady burning light in a fixed place. The reason why the light was visible on the left side of the shoulder was that at the time of our brother's practice his breath was passing through his left nostril. It then seemed to be like sparks of fire around the head on account of the gastric fire (which was then aroused), commingling with the light above; so that the burning sensation felt through the body, and the pile of fire around the head, were both due to the awakening of the gastric fire within.

Now the ensuing dizziness in the head and the consequent inability to think arise thus. According to the Upanishads, it is the fact that the central seat of manas or mind is *in the middle of the two eyebrows. It is fixed*

*in the cavernous plexus there.* It is by acting upon this point that hypnotizers produce giddiness in their subjects. *Any disturbance in that place, caused either through an intense concentration of mind at that spot or through Pranayama, serves to unsettle the mind and therefore produces giddiness. It costs a Yogi a great deal of effort and difficulty to conquer this point, and unless he is strong-willed he sometimes becomes mad or mentally affected.* Now when a shock was given to this plexus through Pranayama (coupled with the burning sensation within), and thereby to the mind in it, our brother's mind got dizzy and he was unable to think. In these circumstances, however, one should never give way to fear, but meet these difficulties with courage.

No doubt all these difficulties in the case of beginners can be easily got over with a *proper diet and with the guidance of a knower of Yoga.* It was not prudent on the part of our brother to have resorted to Pranayama without *first regulating his diet.* A practitioner should not only abstain from flesh, etc., but also from all pungent substances at the outset. Further should he wish to have success in Pranayama all through, he must *abstain from all tastes except sweetness.* He should live upon food prepared in milk, and rice or wheat, with sugar to sweeten it. He should take a sufficient quantity of it—neither less nor more. In the case of our brother when he betook himself to Pranayama he had not abstained from fish and meat even. Such being the case, it is no wonder that he felt as if his viens would crack, inasmuch as his Ida and Pingala nadis (nerves ?), upon

which Prana (breath) moves having the nadis as its vehicles, were stiff. *It is only when these two nadis are plaint that a practitioner will not feel unpleasant sensations.*

A teacher of Yoga should be near, both to give proper directions and to prescribe proper medicines to allay heat, etc. If through excess of heat in the body generated through Yoga, there is a feeling within as if the internal parts were ulcerated, one should take once or twice a decoction of poppy-seed rind. To allay the general heat produced by Yoga, Yogis, in addition to their milk diet, will have to take every morning a decoction of horse-grass root mixed with 7 pepper corns and 3 fingerfuls of cuminins ( in Tamil.) This latter applies to those only upon milk diet. For the present, I would advise our brother, in order to assist the subsiding of the fiery influence within, to either mix a small spoonful of pure castor oil with his food or take it just before going to bed.

Finally I shall have to advise our brother to give up Pranayama, unless he means to restrict himself to proper diet, etc., and to abstain from sexual intercourse. Should our brother be a married person, he need not dream of Pranayama now; for, should he practise it, in spite of all these obstacles to it, it will, I think, cost him his life or end dangerously with him. Our brother may, if he likes to develop his "star," resort to mild methods, such as the hearing of internal sounds at night, when he has closed his ears. Then he will be able to hear the different stages of

sounds as stated by Madame Blavatsky in her "Voice of Silence" (page 10) and then develop his clairvoyance. However, if our brother will make up his mind to come over to Adyar during the ensuing Convention, he will be able to learn all necessary details on personal conference.

K. N.

## The Mystery Language.

MADAME Blavatsky has come to the conclusion that in prehistoric times a medium was required through which the learned, of all races and nations, could enter into intelligible relations with each other irrespective of ordinary speech; and, by whose instrumentality, mysteries, withheld from the vulgar, could be recorded and handed down by the initiated; and has accordingly expressed her belief in the existence of such a medium of inter-communication and transmission, which she has very happily named "The Mystery Language."

As the result of independent researches I long since arrived at a similar conclusion. I was led to this by a careful and minute study of the earlier portions of the book of Genesis in the unprinted Hebrew text, and published some of the results of these investigations many years since in a work entitled 'The Genealogy of Creation'; but as an earnest Roman Catholic, and therefore still in the leading-strings of formal religion, I did not then see to what this view pointed; and it was only on recovering full liberty of conscience, some fifteen years later, that I realized how much my mind had been hitherto biased, and my judgment warped by the fetters in which they had been so long almost unconsciously held.

My attention was first directed to the fact—that the letters of the Hebrew alphabet were originally intended to bear more than the mere alphabetic value habitually attributed to them—through the consideration of the derivatives of the defective roots. I found that while the radical structure of the language was triliteral in character, as is the case with all the members of the Semitic family of speech, there was this difference between the roots—itself, of course, a matter of common observation—that whereas of some the whole of the three constituent letters were present in their derivatives, of others only two, and of yet others but one of the original radical letters was persistent in this way.

Then on further examination I realized that the derivatives of the defective roots could be referred to, and so held to have been derived from, more than one of the thus associated roots; and that the roots so associated through their derivatives were permeated and, so to say, bound together by a simple leading idea—or by two such ideas variously combined and interblended—which formed the basis of the derived meanings. Reflecting on these circumstances, it appeared to me that, what became later the letters of the Hebrew alphabet represented in the first instance each a simple root idea—that they were in fact symbols of ideas, and had been devised to that intent. Under this view, I ventured to call this method of writing ideographic; and the letters I designated ideograms.

These ideograms had distinctive characteristics and capabilities amongst themselves, whether taken

individually or in combination; and recognizing this fact, even under their transformed value, grammarians have divided them into classes-not always those of the ideographic usage.

Of the ideograms, the less persistent and more flexible were the inflectors on the remainder, in which character their idealizing power became latent in their inflecting office, and was merged in that of the ideograph or word-sign whose derived idea they then modified; while the least persistent and most flexible assumed the force of creative factors. Under this aspect what afterwards came to be regarded as the representatives of words, or word-signs, were in reality ideographic formulas in which primitive ideograms were variously combined, that the ideas they signified might be interblended and inflected, or modified and applied. Thus each primitive idea had its own proper representative, which held the same relation to the elemental idea that chemical symbols have to the elementary constituents of natural objects, that algebraic signs bear to quantitative relations, and modern numerals to the enumerating methods they replace.

Either of these can be expressed in words-but they are so expressed at the cost of consciousness and a clear and facile comprehensibility. Either of these is equally intelligible to all versed in their several significances, irrespective of language as a vehicle.

Even in the present day the value of such a system, in association with language—when the word take the place of the idea and forms the basis of the signs—

has been recognised and utilized in the several devices of stenographic (or short-hand) and cypher writing; for in these principles of concealment, conciseness and rapidity of expression are adapted to the requirements of modern civilzation. Thus the ideographic system, as used to record and transmit the solution of mental problems, was as scientific as natural; as simple and at the same time of as universal application, as is the chemical, the algebraic and the numerical system of annotation in the present day. Under it, just as the same chemical elements variously combined yield divers natural products, of which the group of symbols denoting the elementary composition for the most part suggest the designation; or, just as the same numerals differently grouped signify different quantities, so did the same ideograms, variously combined and inflected, recall different mental impressions, whose re-idealization they suggested. In point of fact the ideograms in ideographic combination were to intellectual perceptions what the notes of music in musical compositions are to sensuous impressions; so that, regarding music as a mystery, its written signs or notes, variously arranged, constitute the Mystery Language of its proficients—as beings to them a medium through which all can reproduce the same melody at sight, irrespective of the vulgar tongue of each; and arouse the same emotions in their audience without the aid of speech.

The living Mystery Language here suggests what its long-lost sister must have been. But there was this

difference between the two—that whereas the one appealed through the sensuous to the emotional, the other sought through the imagination to reach the intellect. Thus each approached a different side of man's nature and gained access to it by a different method—music, through rhythmographic compositions, by rhythmical intonations stimulating the emotions; science, through ideographic formulas, by silent suggestions, recalling preconceived ideas. This distinction between the aims of the two was inevitable, for whereas the mysterious language of music drew forth melodious utterances through modulations of sound, the Mystery Language of science was, from the nature of its constitution and the requirements that called it into being, necessarily void of vocalization. Hence, properly speaking, it was not a language in the strict sence of the term, but simply a means of intercommunication independent of speech, so that it might place the truths, it formulated, and was intended to transmit, at the disposition of all. And it was so constituted that each proficient in reproducing its teachings in vocal form, or interpreting them linguistically, might read them in his own language.

It will be evident from this that the ideograms (or Hebrew alphabetic letters) had no proper sound or vocalization of their own; and this is why in the Semitic tongues—whose written systems were derived from, and modelled on that of the Mystery Language—vowels were wanting and had to be supplied by the reader, and to be ultimately perpetuated by the severally

adapted schemes of vowel points. But so to treat such fragments of the Mystery writings as survived, and have been imbedded and preserved in an artfully constructed context, was, however unintentionally, to overlook and conceal their true character and occult their original teachings—so to occult those teachings as to render them almost irrecoverable.

The ideograms of the Mystery Language—perhaps I should say of that form of the Mystery Language which has been entombed in the Hebrew Scriptures, for I do not assume that this is the only survival of that language, though it is the only one with which I am familiar—have, as I have already noticed, distinctive characteristics and capabilities which cause them to be divisible into classes. This is evident even in its present subverted form in the Masoretic or conventionally received text. And yet even so the divisions accruing to them in their original character were not those followed by grammarians, who base their distinctions on linguistic differences attributable to the several letters into which, under their system, the ideograms have been transformed. The limits of space, however, and consideration for the general reader, call on me to forbear from grammatical or quasi-grammatical disquisitions which could not but be wearisome to those not versed in the Semitic dialects. Hence I will only observe on the present occasion that, as far as the Hebrew Language is concerned, the original ideograms are no longer in use; and, though the Samaritan alphabet may represent them, it is much more probable

that they have irrevocably disappeared--as far as the power of recovering them with certainty could reach. It is therefore possible that, in the process of transference from one set of signs to another—as when the Hebrew text was written in the sqŭare Chaldee character, in which it has ever since been handed down and preserved—the original ideographs, or word-signs, were subjected to changes which have more or less modified their primary significance ; and in any case every attempting re-interpreter must be only too painfully aware of the difficulties involved in his undertaking, and the possible errors into which he is liable to be betrayed.

I well remember how it first dawned upon me that a teaching other than that which was attributed to it by the received translations could be drawn from the Kosmogony prefixed to the book of Genesis. I found on analyzing the word-sign Aur (light) that it primarily signified " combustion " and this in its more vehement form " volcanic action." On making this discovery I reconsidered the preceding statement of the antecedent condition of the earth through a similar analysis of the word-signs by which that condition was expressed. From this I learnt that T (o) hu (thou-causing to be) signified " action," and B (o) hu (against causting to be) " reaction." That Kh (o) sh (e) c (hath deprived thee) represented " inertia' '—not in the inertia of persistence of modern scientists, but the inertia of inaction or resistance to activity. That T'ho-m (Thou—" causing them to be ") pointed to an internal generative action

perparatory to a coming activity. That A-leim (Elohim) designated the operating forces; and at the same time—when referred to and read through the root l'e'm, of which it is the first person imperfect of the derived conjugation Hiphil—combined and unified them in the formula "I acted mysteriously"—cause an oracular, a veiled activity; and that Ru (a) kh, Energy, was the inducing cause of the veiled activity. Then I discovered that A-rts (Erets—earth) signified "I run—run round—revolve;" and this was properly speaking my starting point: for I saw that those who had so called the earth were not ignorant of its motion, and that a scientific teaching was comprised in the statement I was examining.

Thereupon I ventured to interpret this statement in this sense: the earth, a revolving and therefore spheroidal body or watery globe, was subject to internal action and reaction, while inertia prevailed over the surface of the energizing mass, and the energy of the forces acting on and through it was (m-r(ua) kh-pth—commencing its energizing action) functioning on the surface of the waters.

Then turning to the opening of the narrative I read, to create a vesture (Bra-sit) for self, the self-developing forces—represented as a veiled unity acting in an unperceivable way through its own energy-created Ha-Shamaim, "the internal essences" (or transparences) and the earth: the transparent essences or concealed energies representing the active principles of the Elohim. The creation of the heavens was certainly

not spoken of here, for these—as commonly understood, with the bodies circulating in them—already existed. Indeed the word Shamaim only acquired the meaning "heavens" later, as did the word Ruakh the significance "spirit."

An old Jewish tradition so far recognizes the Mystery Language as to claim that certain scattered portions of the law are susceptible of three several readings, which it terms the body, soul and spirit of the text—in this likening that text to men, whose conduct it prescribes; and regards these readings respectively as narrative, doctrinal and spiritual in their teachings: and it was to do away with the characterizing work that the Masoretes, or scientific literalizers, through the instrumentality of the vowel-points, grafted a single interpretation—for their purpose in vocalizing the text was to exclude every signficance other than they had approved of and adopted; and to the present day all learned Jews admit that, were the vowel-points abolished, no agreement as to the intended meanings of their scriptures would be possible. And yet even so, it is not lawful publicly to read the printed text in the synagogues, so tenacious is the tradition concerning the mystery of which it is still considered to be the veil.

The most noticeable feature in the Mystery Language, under whatever view it may be regarded, is that it clothes its narratives in the form of fables or parables; and that of these, each ideograph or word-sign is a subjective parable, so to say, speaking in the name of or concerning that which it significatively disignates, while

formulating in a multiple silent utterance its leading attributes and chracteristics. Thus A-d'm while naming Adam designates man, and at the same time says of him, "I am like unto, I am ruddy, I am blood," and so on; and in its association with Adamah (ground), expresses his affinity to his planetary mother.

Another peculiarity in the construction of the Mystery Language is seen in the narrative form in which the Elohistic Kosmogony is drawn up: for—the individual ideographs being, as just observed, designations describing as well as defining what they represent—the active forces, manifesting the results of their operations in and through the individulized forms they designate, are, as Elohim, affirmed to command the action they produce; and then to declare the order and approve the outcome of their own functioning activity. Thus the operating forces individualized in Elohim are supposed to say "Let there be combustion!" and then to approve of the induced igneous action.

After this it is stated that "Elohim (Iabdil) caused an antagonism between the Volcanic Action and the Inertia; and called the Volcanic Action (Jom) active condition, and the inertia (Khoshec) Exhausted state"—to which the formula closing each of the successive phases of evolution is added "and it was (Ghere) mingling, and it was (Boker) cleaving, the active condition (Akhad) I burn."

I have already discussed the consecutive phases of the Elohistic Kosmogony, so need not recur to them here. But I then purposely passed over an important feature

in the narrative to which I have now to direct special attention. The first described phase of terrestrial evolution is termed a-kh'd, "I burn." There had been earlier phases in the evolution of the planet—those through which it had gained form, mass and elementary constitution. Hence it would not have been correct to call the phase of combustion the "first" phase. It will therefore hardly surprise the reader to find that the peculiarity of the enumerating words, as used in the Mystery Language of the Elohistic Kosmogony, is that they designate and define in succession the phases and conditions they have been hitherto held simply to enumerate: so that their power as numerals is in reality secondary and derived, and due to their consecutive use here.

However this may have been, the "first" active phase of the series of evolutions through which the earth passes—that of volcanic action—is termed "I burn." The "second"—that of division, when the fluidic constituents of the atmosphere, including watery vapours and other products of internal igneous action, were separated from the watery globe and enveloped it like a mantle—receives the designation Sh'n-i, (hath devided me). The "third"—that of gathering together, in which the waters subside and the dry land appears, and the process of germination commences—is called Shlish-i, (hath consolidated me). The "fourth"—that of incubation, when the action of the luminaries, and more especially solar influence, makes itself fruitfully felt on the now duly prepared earth—

is defined as R'bigh-i, (Hath fecundated me). The "fifth"—introducing the lower orders of life—is described as Kh'mish-i, (hath enriched me). The "sixth"—that of producing the higher orders of life, with their complement, man—is distinguished as E-sh'sh-i, (that hath enobled me). The "seventh"—that inducing a continuing completeness, in which evolution of form ceases and freedom of action takes its place, that the moral evolution of the self may proceed—is designated E-sh'bigh-i, (that has submitted me to a text—caused me to over—flow—fully satisfied me): in which the purpose and possible ends of the life of man are expressed.

This kosmological view of the signification of the enumerating words can be speculatively carried a step further, when the "eighth" phase of evolution—that of selection, now in progress—appears as Sh-m'ne, (which chooses). The "ninth"—that of deliverance, to follow, Tsh'gh, (though freest). The "tenth" and final state—that of union and happiness Gh'sh're, (blissful union). It is possible therefore that the comparatively modern Kabbalistic doctrine of the ten Sephiroths is the offspring of a dim tradition of ths significative character of the enumerating words of the Mystery Language.

In order fully to realize the way in which the Mystery Language underlies the ordinary or Masoretic system of reading the text of the earlier chapters of the book of Genesis, it is necessary to have a familiar knowledge of the structures of the Hebrew, a thorough mastery of the inflections of the roots, and a ready

comprehension of the processes by which derivatives are formed therefrom. To those possessing this knowledge and minds free from prejudice—*this is indispensable*—the great simplicity of the principles upon which the Mystery Language has been constructed will seem to give it the characteristics of an evolutional product of natural selection, and even suggest that—if speech was ejaculatory in origin, each exclamation the reflex of an emotional impression produced by the perception of some external object ideally transferred to the mind—then each ideogram or ideograph (as the case might be) would recall the idea of the object to the mind (actually or qualitatively) by silently reflecting the impression that object had originally produced, and renewing the emotional suggestion: in which case the ideogram indicates the simple idea, and the ideograh the more complex.

The principles which underly the mechanism of the Mystery Language are not far to seek. They are in a great measure arbitrary—comprising constructive grafts on the primary power of suggesting ideas inherent in the ideograms. It is in conformity with these principles, for instance, that Aleph (A), as the first letter of the ideograph, stands for the ego supposed to be speaking of itself to another in the sign, as A-ish (man), "I take"—in which the conventional man of substance is contrasted with A-d'm (I reflect), the primary or natural man, figured as the husbandman: that Tau (T), whether as the first or last letter, stands for "thou" the self addressed through the sign, as T-sh'ch, "thou

deliverest"; that Aleph and Tau—the first and last letters of the alphabet—combined as AT, signify the emphatic "The"—the beginning and end of the communication or object described and designated by the sign thereof, as At-E-Smim (Eth-Aa Shamaim) "the internal (or veiled) essences."

It is in conformity with these principles that the two persistent letters of a defective root, by transposition—by reversing their positions constitute another defective root in which the meaning of the original root is reversed: so that kh'sh, the root of: akhash, "deprived" which is also the designation of the serpent or spirit- tempter of man—when reversed as sh'kh in Mashiakh—which also designates the Messiah or anointed, who is supposed to be the official reverser of the evil wrought by the betrayer—signifies "invested"; and that the two persistent letters of the root gh'sh'e of the inflection n'gh'sh'e (nahaseh) "let us make," in regard to the fashioning of man (Gen. i, 26)—a sentence which also bears the meanings, "les man be made," "let man make himself" when reversedin i'sh'gh (ishuah) signify to "deliver" or "save" and constitute the name attributed to him who was expected to unmake the makings of the Fall.

Another peculiarity of the ideograms, which comfirms the view that they are intended to reflect and recall the original impressions produced on the primitive and truthfully responsive mind of man by the perception of natural objects is this that, just as those objects are for the most part endowed with opposing qualities

and characteristics (like the Sun, the great promoter of life but frequent causer of death), so do the ideograms convey contrasting and contrary ideas; and it is owing to this that barec has, in Job ii. 9, been translated by the Vulgate "bless" and by the Anglican Authorized Version "curse.'

Although the view that the ideograms (or letters) of the Hebrew alphabet have proper meanings of their own, irrespective of their alphabetic value, has been long lost, a remarkable testimony to the correctness of the claim is found in the apacryphal Gospels of the Infancy. In these the child Jesus is said to have perplexed and even exasperated his teachers, when learning his letters, by persistently asking the meaning of Aleph (a) before passing on to Beth (B). The writers of these narratives must, therefore, have been dimly aware of a tradition to the effect that the letters had at one time borne an individual significance, while placing it on record that the teachers of their day had no knowledge of that to which the tradition referred.

The study of the Mystery Language gives prominence to a very grave and yet perhaps not wholly unexpected consequence, which has followed the extinction of that language in its modern representatives—for some of the ideas intended to have been transmitted have completely changed their form and character; or, when in part preserving their original form, have been referred to a wholly different origin and have gained a wholly different sense. The word "mystery" is a very good example of the way in which an actual can disappear

in a fictitious origin. It is customary to treat this word as a derivative from the Greek muo, "to keep silence." A better derivation than this, however, is traceable. In the Hebrew the root s't'r means "to veil," "to conceal." From this root is formed m's't'r, "a lurking place," and m's't'r'e, "a thing done in secret:" when examined from this point of view, it seems difficult to believe that the Hebrew was not the original source of the word.

The origin of the word being thus reasonably accounted for, the way in which the idea intended to be conveyed under the term "mystery" has been changed and completely subverted in its passage through time deserves careful attention. When kosmologically used it applies to the working of the internal or veiled essences, which act in secret or mysteriously. In consequence of this and with reference to the veiled essences which underly its operations manifested nature—which is the veil behind which the internal essences work—was said not to exist *per se*, or of itself and on its own account. Hence it came to be regarded, by those who sought to look behind the veil, or through the workings to the worker, as illusory in and of itself. From this it was but a step to hold that nature is an illusion. This step was unfortunately traversed; and then its traversers, viewing nature under this illusory aspect and regarding the objective as non-existent, affirmed that the subjective was the only actual.

And yetwhen we turn back to the Mystery Language we find that under its teachings nature was held to be

an actual if mysterious veil—a real and substantial creation of its mysterious creators, whose temporal vesture it is—and therefore, though a mystery, not an illusion in itself or in any sense of the word, but only a source of illusion to those who believe it to be self-existent: for these, trusting to mere physical demonstrations, are self-deceived.

HENRY PRATT. M.D.

# Divination and Augury in a Modern Light.

HUMANITY, from remotest ages, and in every country, has been able—or believed itself to have been able—to consult superior and unseen intelligences on the course of action it should pursue in times of emergency. The writer of the following remarks is not going to pose as one who has a superior degree of illumination to throw upon the explanation of this belief and practice ; but merely as one who has wandered through most of the camps of investigation that are exploring the occult veins of past ages for gold, and who has observed this subject from various standpoints and in various lights and has, perhaps, passed over the whole field of enquiry. A few years ago the subject would have been dismissed as a remnant of past superstitions, or, at least, as of only an archaeological interest. To-day many will be more inclined to see whether there may not have been some reason, if not wisdom, in the habit of consulting the unseen upon our course of action.

It is in this broad sense that we shall use the terms Divination and Augury. It will be needless here to enumerate all the various methods adopted by individuals and nations, or to enquire from what source the Etruscans, Egyptians, Delphians, Magi, Indians, Mexicans, Negroes, Southsea Islanders and other people who have

practised these arts, derived them. But, as all these practices will not come under the same explanation, it will be as well to classify them in groups according as they seem to be due to the same cause or to bear some superficial similarity.

In the first-class may be placed the cases where the judgment was based on the action of animals and not of human beings or on natural operations independent of human actions, such as the movements of birds, of dying victims, appearances and cries of beasts, the boiling of water, settling of dregs, blowing of leaves, and drifting of waifs.

Next akin to the first come judgments made from the fortuitous movement of human agents, such as dice and lots, the flinging up of sticks and staves, the haphazard opening of books, spontaneous utterances and ejaculations of the voice, automatic writing and drawing.

In the third-class we may put the divinations which appeal to, or rest upon, a supposed higher inspiration of the automatic conciousness and judgment—such as the decision of number on which Geomancy was based and the decision of right moments of time or 'elections' by which Horary Astrology foretells the issue of events. Under this heading may be classed prophecy by dreams, and impressions by the choosing or cutting of cards, the picking of petalled flowers. A fourth-class may be made of divination by human beings in abnormal states—in fire, in frenzy, in hypnotic trance, ecstacy states of clairvoyance, clairaudience, in lunacy, madness, epilepsy, in giddiness—as whirling dervishes—in fasting

and being drugged. In the fifth-class we may place the records of omens, taken from the great operation of Nature—such as the movements of clouds, the weather, lightning and thunder, earthquakes, darkness, plagues or divine appearances, divine voices, necromancy and ghostly apparitions, fairies and elementaries. As a last class, there will remain the auguries which depend on the assumption that there is a fixed destiny, and that this destiny can be interpreted by certain signs, such as the marks of the hand and forehead, and the movements of the plants as in Palmistry, Natural and Political Astrology. In the domain of the unknown, the abnormal, the miraculous, the divine, the transcendental the mystical, the supernatural, the psychical, spiritual, various groups of the modern students are now hard at work investigating, and we must note the special standpoints of these various groups.

To begin with-there is the school of Modern Mental Science, as recognized by European Universities and Learned Socities, of which school, Carpenter, Bain and Ferrier are examples. Of these, there two divisions, these getting at limits of consciousness by anatomy of the brain and experiments on bodies of animals, by the severing of nerves and the changing of conditions of light, heat, food, environment; and the less material school who admit, as facts to be considered, the introspection of trains of thought, states of feeling and even dreams and presentiments.

Persons of this school have thrown very little light on any part of the classes of practices specified above.

To them, the possibility of deciding on a course of action by any means of augury or divination is either a delusion of superstitious barbarians or a fraud of mercenary imposters—an impossibility transcending the limits they give Nature as Materialists. But some of this school are less narrow in view and hold an Agnostic position on the subject—admitting vaguely—as they would also of miracles, the possibility of divination, but maintaining that it is a waste of time in trying to explain them : that our present work should only be to collect more facts and reserve our judgment.

A third division of this first-class may be mentioned—the Scribes and Pharisees imbued with dogmatic Church teachings They are afraid for the sake of their Scriptures to deny the possibility of divination entirely, but admit that the Divine Being has occasionally warned or advised by some supernatural means, but that all other records in history or private experience are imposition and delusion.

Out of this original group there have arisen two other groups now being recognized by public opinion, the Psychical Researchers and the Mesmerists or Hypnotists. The first set in England to secede from the School of Carpenter and Mental Science, and to turn their eyes to the soul of man, were the Psychological Society founded by the late Serjeant Cox, whose views are set forth in his book—"What am I?" The banner of this party was picked up by the Society for Psychical Research conducted at present by Mr. F. W. Myers, Professor and Mrs. Sidgwick and other

recognized observers. These admit observation of facts about dreams, and thought-transference and kindred subjects, provided these facts are stated on evidence that would be accepted in a Court of legal enquiry, or by scientific experts. By these means, they have established a vast amount of private experiences, which corroborate the practices of divination of old, but when they are asked to account for them, they are very cautious. They will only admit a further extension of the capabilities of the mind or consciousness of others; but they are afraid, as yet of admitting publicly the existence of beings extraneous to incarnated consciousness, whether Gods, Demons; Spirits of the departed or Elementaries. If a consciousness fancies another consciousness is acting on it from without and from the unseen, that external consciousness may be proved to be either an extraordinary manifestation of a latent sub—, or super-consciousness of our own, or the impress by telepathy of some living person's thoughts, feelings and will.

To persons adopting this view of things, the possibility of augury must rest upon the possibilities of the sub-consciousness. Mr. Myers would not, perhaps, go as far as the ancient Sages, and say we are all Gods if we only knew it, but he has been forced to endow the sub-consciousness with very divine gifts. It is able, apparently, to foresee the consequences of action much more clearly than the working consciousness does. It has a larger purview of the environment and an extraordinary memory of the past, of things

even unconsciously observed and a rapid sympathy with the feelings of others, but in some ways it is sillier than the reasoning consciousness. The latest publications of the Society are now admitting that this sub-consciousness under abnormal circumstances is able to automatically control the action of the body and thoughts, and herein Mr. Myers finds an explanation of all the augury in our second and third classes. He would explain, we may presume, divination by the augur's staff, sybilline books, openings of Bibles, drawing of lots, geomancy, dreams and such kind, as he would the modern planchette, clairvoyance and card-telling, *viz* ., by the superior powers of the "subliminal consciousness" to cause automatic actions and choice, and to read other people's desires. But the augury of other classes, such as that by the action of birds and animals, direct voices, appearances in the flesh of Divine Beings, his theory cannot explain. He must either deny their possibility or wait for further enlargement of his views.

Now, let us pass on to the Mesmerists and their modern cousins, the Hypnotists among the French medical savants. These derive their light on this subject by experiments on the powers of the human mind when thrown into a somnolent or automatic state of consciousness by means of passes and suggestions. The fourth of our classes of augury would naturally be best explained by them. A Delphic Priestess, or a Sybil, or a dancing Dervish, has no mystery for them. Hypnotism or Statuvolism (self-hypnotisation) explains

it all. The view of the majority of scientific Hypnotists is much the same as that of Mr. Myers, as to the abnormal power of the sub-consciousness when the normal consciousness is suspended. A mesmerized subject can foresee illnesses, diagnose complaints, prophesy coming events; they have no doubts on that point. Consequently they have no difficulty in explaining thereby vaticination as mentioned in our second and third classes. But, as regards the actual existence and help in such matters of beings external to ourselves, they are mostly sceptical. Mesmerized clairvoyants so sometimes see, hear and describe such external beings invisible to the normal sight, but Dr. Charcot, like Mr. Myers, would prefer to explain that fact as a self-delusion of the sub-consciousness caused by previous misconceptions. But there is a large party of these explorers, more or less under the ban of the orthodox materialistic and scientific schools of hypnotists, who affirm that these phenomena described by clairvoyants can only be explained by the actual verdical existence of these beings and their communication with ourselves in abnormal states.

Out of the views and experiences of this last party tempered also with those of Swedenborg, arose the group we shall next consider, *viz.*, the Modern Spiritualists. These went further than the mesmerists, in believing that these abnormal states may be induced by other means than passes and suggestions, *viz.*, by sitting in circles, and consequent development of mediumship, and, as their mediums persisted like

mesmerized clairvoyants in maintaining that they saw and heard other invisible beings, the spiritualistic camp maintained the existence of these beings as a fact, and then went beyond the mesmerists in affirming that a susceptible subject can be mesmerized not only by living incarnated operators, but also by these unseen beings, provided these unseen beings have certain conditions allowed them, *viz.*, tranquility or passivity of the minds of all present, absence of disturbing influences in the ether, like strong light, the presence of harmonious vibration of the air as caused by music, perfumes and incense,—and the presence of the bodily emanations (or magnetism) of certain others in the circle.

Once admit this possibility as a fact and nearly every case of augury becomes easily explained. The unseen spirits can automatically move the mediumistic fingers to draw, the tongue and lips to give utterances, the hand to draw a card or a lot; and if a man's movements, why not also, a fortiori, a bird's, a beast's? They can make a bird to fly across your path or a beast to howl. But the spiritualists do more then this. They have definitely decided that these unseen intelligences are those of human spirits disincarnated, not necessarily dead, possibly severed, in the form of a spirit-body or "double" from the flesh, temporarily, by a trance, abstraction, or deep slumber—but still human. This theory—if it can only once be accepted by an enquiring mind through some personal experience—will throw another flood of clear light on the augural practices of the ancient Etruscans and Romans,

and indeed of all the Semitic and Indo-European nations. If these beings are human, they would naturally continue to take an interest in their descendants, especially if these descendants kept up the old spirit that animated them, and, if these beings had a wider purview of the environment, it was worth while to consult their advice; hence every Roman family and Gens consulted the spirits of its ancestors; and the nation, going to war, did the same. When experience taught the diviners that these beings could influence movements of muscles and thoughts automatically, various codes were devised by which these spirits could communicate their ideas, and, as long as parties of both sides were aware of these codes, communications between the two worlds could be easily kept up. There is, perhaps, no reason in itself why a raven should be a sign of illfortune; but let it be settled by the code that a raven croaking under special strange circumstances means disaster, and white swan means prosperity, and an eagle something else, and that numbers mean something, and the direction something, then friends in the unseen world could communicate, as the operator in the Morse code of telegraphy does, when the receiver knows that a short stroke means "e" and a long one means "t."

So in the same way with throwing the staff, dreams, consulting of cards; prophecy by means of them requires the possession of mutual code, be the understanding what it may, and differing possibly among different people; but, given the code, and person whose

muscles or movements may be influenced, and the explanation and reasonableness of the practice is easily seen. Here may be also an explanation of the practice called Horary Astrology, of deciding on a course of action by casting a figure of the heavens for the precise movement when the thought first presented itself, or the event that started the proposal occurred. If we have an established code, understood by certain denizens of the spirit-world, that a certain position of a planet means encouragement and another means warning, we can easily be advised by unseen friends who have only to wait for a certain moment of time and then to prompt the thought in our brain to cast a figure. They could also, of course, just as easily prompt a feeling directly of success or danger within our brain, and they do so, perhaps, only we are apt to think such promptings to be the prompting of ourselves. It is difficult to say—according to the spiritualist's theory—what are our own thoughts and what are impressions from others, each man's brain being apparently a musical instrument, on which sometimes the owner plays, and sometimes his co-spirits, if I may use the term.

F. W. THURSTON, M.A.

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# Divination and Augury in a Modern Light.

*Concluded.*

AN objection had been made to the spiritualist theory of augury. Spirits still exist and men eager for fortune-telling. Why has the practice declined?

An explanation of this fact has been given by spirits. Reasons in both worlds have operated to stop the practice. The incarnated half of humanity have become more "material"; that is to say, the masses, who have always disbelieved in anything beyond the evidences of the senses of their material body, have triumphed over tradition and laughed at the practices of augurs and diviners, especially as these became gradually less and less skillful and made mistakes. On the other hand, excarnated humanity became wiser as the sum total of humanity progressed. They began to see that the custom of fortune-telling was not altogether a wise one, and consequently the higher spirits desisted and left the practice to lower spirits or helped to bring the practice into disrepute. The reason why it is not a wise practice is two-fold. Incarnated man began to disuse his own judgment, and, consequently, his reasoning powers and conscience deteriorated from misuse: secondly, it is impossible to tell always who is the operator on the other side: and mankind, ignorant

that the unseen operators were often only human beings possibly less advanced than themselves in intelligence and morality, thought, the workers of oracles were Gods, omniscient and kindly disposed, and took to worshipping them. This had a very evil effect on excarnated humanity. Spirits of unprogressed intelligence and unbounded conceit set themselves up as gods and pretended to omniscience and power : more than this, they kept up after death their earthly bias of personality, nationality and sectarianism. Now the spirit world has to progress from the personal and finite to the universal and infinite conceptions of individuality, and any practices that bound one down to the ties of bodily limitation were to be avoided. No wonder the higher organizing intelligence checked the practice of fortune-telling, though they keep up the warning voice of conscience and genius.

The spiritualists assert further belief than even this. Not only are their unseen personalities influencing us by impression for better or worse, and these personalities excarnated human beings of every grade of progression from the lowest depths of animalism to the highest perfection of purity, but also these beings can, under extraordinary circumstances, gather material from living bodies and make their astral bodies manifest to the flesh or materialize entirely or partially. Sometimes they materialize only their voice-organs, sometimes only their hands. Those who accept these facts can accept some of the records of augury, which we classified in our fifth group. Direct voices warning

or encouraging : hands writing on walls: angels and gods appearing in the forms of men: the rattling of furniture and noise of chariots, and so forth.

But wide as is the ground over which the spiritualist theories throw light, there are still some facts about the older practices of divination which are not yet explained.

A spiritualist has no phenomena to justify a belief that warnings can be given to men by earth-quakes, tempests and the like. It is here that our last group of speculators take new ground. As most modern orientals belong to this class, readers of this Magazine will pardon me if I call the group the Neo-Buddhist Theosophists. These agree with the spiritualists in affirming the influence of external personalities, but differ in maintaining that they are not human excarnated beings. Sometimes they admit that the last, expiring, semi-automatic throes of a dissolving human personality may cause effects in our material world, but the influence of these "shells" is very short lived. The personalities, according to them, who have mostly communicated in the old auguries, are either Elementals and Elementaries, or else human beings, still incarnated, but withdrawn from the world, Adepts, Rishis, Arhats, Mahatmas, Yogis and so forth.

This group also offers the best justification for the practices of Palmistry and Astrology by a dogma proved, like Euclid's axioms, more by an appeal to necessity than by scientific evidence—called Karma, which states that all our actions and sufferings in this

life are a necessary result of our conduct in previous existence—existence and subsistence being alternate and continuous as the swing of a pendulum. Hence the belief that our destiny is pre-ordained and written is not absurd to Theosophists, but this does not justify their belief in the practice of Palmistry or Astrology unless they can show proof of the invariable connection of the marks and signs with the written, fixed destiny. This is the one part of augury that wants more scientific light thrown on it.

Practitioners of these arts claim that the connection between the signs and the events has been established by an observation extending over many thousands of years, and appeal to the antiquity of the practice, and the fact that many eminent mathematicians, astronomers and philosophers who have taken the trouble to observe the connection, have established the fact. On the other side, disbelievers in this connection point to discrepancies between the Western and Eastern systems as to Astrology and Palmistry, and the fact that both claim their system as the true one: they admit that Astrologers have often been able to make correct prognostications as to destiny by being given the hour of birth of a child, and Palmists by seeing the palm but they say such right guesses are explained sufficiently by either thought-reading and clairvoyance, or by the impression of a spirit. We want more light on this subject: we want careful testing of each affirmed connection. Personally I have given the system of astrology a study, and have come to the following

conclusion : that the discrepancy between the Eastern and Western systems is only in details, not in essentials ; that the general facts of astrology are true, but that the science is full of rash statements made by some invividual observers and based on partial observation, accepted by others without question and handed down as a tradition. Every statement wants to be thoroughly tested by the spirit of modern investigation, and large masses of facts should be systematically collected before inductions are made. Also I have noted that the connection between the planets and the destiny is not so much one that shows an absolute necessity for the event, but rather shows the season when such and such an influence will be rife in the "air," *i.e.*, in the *anima mundi* or in the astral light), and if I know that the human being whom I am considering will be forced by that influence to act by habit, and will not have will or wisdom to resist the influence, I can prophecy his conduct. If one is a close observer of the sun's positions, he will, doubtless, observe that in certain positions as at midday in summer, sun causes a lazy physical influence, if then he knows his man, and how he will act when a lazy vital influence is in the air; he can make extraordinary prophecies about his course of action, he can say "I foretell that at such and such time you will be lying down dozing." An Astrologer extends this observation to the moon and other planets also, and notice mental and moral as well as physical influences caused by their different positions in the sky and to one another. The influences

of the microcosm within us, according to his theory, correspond to the movements of the macrocosm around us. Matter and mind are one in connection, differing only in degree or state, as heat may differ from light, or ice from vapour. Every molecule of our body is a miniature solar system, and if one solar system is vibrating, the other system will pick up the vibrations by sympathy, as do musical instruments: or as two wheels of a watch cogged on to one another synchronize in their movements. If I know the movements of the fly-wheel, I can prophesy the movements of the hands.

In conclusion, we may remark that in dividing modern researchers into the above groups, it must not be forgotten that individuals may belong to more than one of the parties. Thus, a man may be a Spiritualist in his belief of excarnated human intercourse, but still hold wide views about the potentiality of his own incarnated spirit and of his subliminal consciousness, and about the influence of other external intelligence besides the dead of the past. Indeed the way that the discoveries of one group are acting and reacting on the others is most noticeable at the present moment, and individuals are rapidly shifting their ground. The differences between the parties hang as we have seen on the following undecided questions:

1. What are the limits of personality? Where does my personality end and another's begin? Are the re-objective as well as subjective influences at work on us in the unseen world?

2. If there are external influences, who and what are they? Human or non-human? Incarnated or disincarnated? Elementals or Angels? One sort or many sorts?

3. Is human fortune fore-ordained? If so, is it completely or partially so? Is it irrevocably so? Why is it so—on account of our own action or some god's will?

Are these questions that separate party from party irreconcilable? It may be that they are only differences of term and view.

F. W. THURSTON, M.A.

# The Science of Breathing.

THE Science of breathing is as old as the world. It is practised not merely for health but for evolving certain occult powers which are latent in all of us. The Chinese, two thousand years before the Christian era, had this science; the Greeks and Romans also practised it. Some of the Roman writers mentioned the practise of holding the breath for medical purposes, because it was believed that thereby they could induce heat in the internal regions of the body and also could strengthen the internal regions. Plato refers to the custom of resorting to breathing in certain ways, and later on, in mediæval ages, writers have made mention of this science. Kant wrote a work on the power of the mind to control sickness by the mere force of the will, and there is one chapter on this matter alone, that is, treating certain diseases by the holding of the breath. This science therefore must be deeply important not only for the curing of disease but for other more important purposes. If we do not breathe properly we cannot digest or live rightly. We all know the construction of the human body, that the lungs are the great organs of respiration, that the lungs and the heart are placed in a cavity and that the whole cavity is called the thorax, and is covered over by the libs, muscles, etc. In order to preserve health it is necessary that all these parts should be in

a healthy state. If we do not breathe in such a way as to give full freedom to all these parts health cannot be the result. What do we do when we breathe? The air which is taken into the system goes into the lungs, and is absorbed by the cells. when it imparts its oxygen to the blood and the blood carries it by means of the arteries until by the process of combination it has changed into carbonic acid, when it goes off as carbonic acid gas. This is the result of breathing. The one result of all breathing is the giving of oxygen to the blood and making it pure. So any man of common sense would think it necessary to breathe rightly. We go a step further and say that there are occult functions of different parts of the body. While the functions of the heart as given by the scientists are correct as far as they go, we say that it has other functions also. According to our philosophy the heart has eight petals, of which different parts or emotions or faculties, the heart itself is a great center or plexus. There are others in different parts of the body, and they are all supplied by the spiritual life-current present in the atmosphere, and we must breathe in such a way that all are supplied properly. The result, when we breathe the air into the human system, is in the first place that, it goes to the lungs, then it imparts force to the different centers, and later on, these centers evolve two kinds of force after receiving the air into them. There is a positive force and there is a negative force. As I said in the lecture on the Science of Vibrations, there are two great centers,

the brain and the heart, both of which have positive and negative parts, and exercise positive and negative force. Suppose for instance, the vital force starts from the brain center, goes to the left side, first of all goes to the heart, and then to the right side, so that its upward direction is on the right side. The breath would pass out of the right nostril with greater force and we are then in a positive condition. The contrary would be the case if the current started from the other side, and went in a contrary direction; therefore the condition of the body depends on the direction of the life-current. If the breath comes with more force from the left side we are in a negative condition, and *vice versa*. When a person has studied the science of breathing and the functions of the different plexuses, he can regulate his system, so that he can evolve all the powers resident in the body. Six of these plexuses are especially important, two of them are below the navel, one is just above the navel, a fourth is in the heart, a fifth in the throat and the sixth between the eyebrows. When the force is neither negative nor positive, it runs in a middle course; then the vital current takes a direction on which all these plexuses lie, that is the middle direction. The Yogis in order to evolve all these powers, concentrate from the lowest plexus to the highest, until by degrees a light is evolved, by reason of the force of the life-current being developed to a very high extent. Their discipline and diet, and the physical and mental course through which they pass being different, it would be very

difficult for us to practise as they do ; but there are other reasons why we should study the science of breathing. The whole life depends on health and therefore it is necessary that we should breathe rightly. We must all obey the laws of life practically; mere theory will not do us any good. There are two classes into which the methods of breathing have been divided, the so-called abdominal and chest breathing. Now really speaking, no one ever breathes through the abdomen ; but by those who make this distinction between the methods of breathing, these terms are used. The sense in which they are understood by people, I will explain. The difference between these two systems of breathing is this ; when the breath is admitted into the system in such a way that there is expense only of the ribs and lungs, and not of the lower part of the thorax, then it is called the lung or chest breathing ; but if instead of expanding the cavity in the side derections we expand it in the upper and lower directions, the diaphragm, between the thorax and the stomach, is lowered, and the abdomen distended, and therefore this is called the abdominal breathing. Really speaking, of course, in both of these systems the breathing is done through the lungs. Our Hindu way is neither the one nor the other ; it is both ; that is, we have to expand the lungs both ways, vertically and litterally, horizontally and also vertically, so that all the organs may be given the exercise which is necessary to them. The very constitution of the ribs, lungs and diaphragm require us to breathe in this way. The middle

ribs being very stiff, when any force is exerted on them, most of the force is wasted. If we do not use any force on the sides of the ribs, then we do not give any exercise to them. Both of these, the sides and the diaphragm, must be expanded. The lungs must be filled with air. The system which will effect this, is what we call the deep breathing. We must first of all take the air in very deeply, feeling at the same time that the sides expand and that the lower part is also expanded. No effort ought to be made to expand the upper part, because the shoulder-bones, collar bones, etc., are not designed for this purpose; they are not a part of the breathing apparatus; and no special effort should be made, therefore, in that direction. If the effort is made, that is, if high chest breathing is resorted to, that is simply wasted effort; it is not necessary for breathing at all. The Hindu science gives further rules for breathing also. It says that the air which comes into the body is composed of different ethers and that there are different ethers in the body, all of which have different qualities. Under certain conditions only one is predominant, under others two, under others three, etc. If they are in the right proportion, health is the result; if they are disturbed, the health is disturbed; and the breathing should be regulated in such a way as to keep the ethers in the right proportion. We may know by the force of the breath which comes out through the nostrils, and by seeing the colors in force in the body, which of the ethers is predominant. How can we get rid of the

predominance of one ether if it is not desirable? We say that all these ethers have their special localities in the body, and when we breathe in we simply concentrate our attention on the part in which the ether we wish to attract predominates, and by sending influence there, we can exert magnetism, and attract the kind of ether which is desired to that part of the body. With regard to the parts of the body where the different ethers are located, between the feet and the knees is the locality of the fifth ether, between the knees and the navel, of the fourth, between the navel and the heart, of the third, between the heart and the throat, that of the second, while the first is located between the throat and the eyebrows. If we concentrate on those parts, we attract the ethers predominant in them to us; if our feet or any part between the feet and the knees should become tired, then, while we breathe deeply, if we concentrate our attention on those parts, and will strongly, that the particular ether required shall be drawn in, the will is a great attractive force, and will attract that particular kind of ether; and the same is true in the other parts of the body. Of course there are other practical rules in this science of breathing, and these rules are to be observed from the time we leave our bed in the morning until the time for retiring. During the whole day this science of breath plays an important part. When we get up we can know whether we are positive or negative by the breath which passes through the nostrils, and we must make ourselves so in harmony with nature that

there will be no conflict. We are given rules as to the particular days on which it is best to be positive or negative, if we wish to have good health. We say that on the first three days of the light half of the month it is better if we are negative, and on the contrary, on the fourth, fifth and sixth days it will be better if we are positive; but as soon as the dark half of the month comes in, it will be better if we are positive on the first three days. If we are not in the condition in which we ought to be, we can place ourselves in that condition. How can a person make himself positive or negative? Suppose we are positive, that is, the breath passes with greater force through the right nostril, if we place the whole burden of the body on the right side, the breath will in a few minutes begin to come through the left nostril, and we have changed our condition. So far as our ordinary duties are concerned, we may become successful through these rules. We know that magnetism passes through the body, and that it must be either positive or negative. Suppose that two persons meet to transact some business and one is positive and the other negative; the business will go on smoothly and there will be no trouble; but if both are positive or both negative there will be discomfort, and the business will not be successful. Therefore so far as our ordinary acts are concerned, we ought to pursue these rules. If a person wishes to perform an act requiring bodily strength, that is a positive act and it is necessary that it should be performed when we ourselves are in a

positive condition; and other acts which are negative, which require a great length of time for their performance, which are quiet in their nature, which require contemplation, such acts should be performed when we are in a negative condition. All acts which last for a long time should be performed while in this state. It is also necessary to know which of the ethers is predominant in us, for some of them may be good for a certain act, and others may be bad. Our Jain rules say that the fourth and fifth ethers are good and the first, second and third are not good, and as I told you some time ago, the ethers can be known by either the form of their vibrations or by the color, or by the distance to which they go from the body. Besides these ordinary acts—these daily acts which we perform, we have to take into consideration the spiritual acts, and these may be divided into two classes; one is composed of those acts in which we must study deeply on some philosophical subject, and the other simple contemplation. We should say this in regard to spiritual acts; that when we wish to study a science which is active in its nature and requires only a short time for study, the study should begin when the breath shows that we are positive; and anything that requires a long time for its study, should be studied when the breath is negative, and deep spiritual contemplation should be pursued, when the system is neither positive nor negative, but in the middle course. There are many other acts for which rules are presented; but I do not think, you will be interested in knowing the

different things, because the Hindus observe other rules also. But one great rule of all these is to adopt that kind of dress which will assist us best in the observance of these rules. Perhaps you know that in India the dress is such that it does not hamper any part of the body. If a person in this country, therefore, wishes to practise these rules of breathing the first rule to be observed before practising the science is that the dress should be perfectly loose especially for ladies, the corset should be abandoned altogether. No lady ought to practise this science until this is avoided altogether. There is another reason for leaving off the corset. Just above the navel is a great plexus which is very important, and one consequence of tight lacing is that that plexus itself will not work. It is a great center of powers, and the mystical powers which are received, are received generally by means of this plexus. If this plexus does not work it means an absence of spirituality, and as long as it is not allowed to work, no one can rise in that respect. Men also must observe these rules. With regard to diet, which is also an important part, the Yogis adopt different rules for their acquirement of occult powers, but we know that we are not all able to follow those rules in entirety, though there are some of them which are equally applicable to the Yogis and to us. There are certain things which affect our physical nature in such a way as to stop the flow of the breath. When a person sits or stands in such a way that the respiratory organs cannot work, the person is fatigued, and cannot receive the best

ideas. The reason is that there is not a sufficient supply of oxygen. Therefore the position of the body is important. The best position is that in which we feel easy. For a Hindu that position is the easiest in which we sit on the floor with the legs crossed. When we stand we must keep our hands perfectly straight and not raise the shoulders, so that the organs will be all in their natural position. In the breathing exercise, first let out the breath so that the lungs are perfectly empty, and then take in the breath slowly, perhaps while the heart beats four times. After that we must retain the breath for two heart-beats or for two moments, and after that we must let out the breath, not all at once, hastily, but slowly by degrees. For that also, we must take the same time, as we did while we breathed in, and then we must take the same time before breathing in, as we did while retaining the breath, that is, two moments. There are other exercises, of course, for a person affected by certain diseases. The rules in that case would be different. In our temples we make different movements of the body which also have different meanings and are done for a certain purpose. We join our hands before the face or otherwise, but all these motions, and keeping the arms in different positions, are used only to assist the idea which is supposed to be in our minds at that time. The hands crossed before the face show a reverential mood, and a negative or receptive condition, in which we are ready to receive something from a divine source, and if we are in this mood, we are in a fit

condition to receive this. In the same way, when we wish to be in a perfectly natural state, we stand in another posture. The will is the great mainspring of human action, and however will is concentrated on some special part, that part will be influenced, and this is not an imaginary condition; the imagination itself is not an imaginary thing. If I concentrate my attention on the feet or on the brain, and think that they are receiving something from without, they will receive the magnetism which is attracted by the power of the will.

# Yoga-tatwa Upanishad of Krishnâ-Yajur Veda.

I shall now describe Yoga-tatwa (Yoga-truth) for the benefit of Yogis who are freed from all sins through the hearing and the studying of it. The Supreme Purusha called Vishnu, who is the great Yogi, the great bhuta (personage) and the great ascetic, is seen as a lamp in the path of Truth. The grandfather (Brahma) having saluted him (Vishnu) and having paid due respects (to him), asked him (thus). Please explain to us the truth of Yoga which includes in it the eight subservients. To which Rishikesa (the Lord of the Senses or Vishnu) replied thus :—Listen. I shall explain its truth. All persons are immersed in happiness and sorrow through the snare of Maya. Kaivallaya (isolation), the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, death, old age and disease, and which enables one to overcome death. There are no other paths to salvation. Those who are full of the knowledge derived from the Shastras are deluded by that knowledge. It is impossible even for the gods to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras ? That only which is without parts and stain and which is quiescent, beyond all and free from decay becomes Jiva (entities) on account

of its environments of virtues and sins. How did that, which is the seat of Paramatma, is eternal, and above the state of all existing things and is the form of wisdom and without stain, attain the state of Jiva ? A bubble arose in it as in water and in this (bubble) arose Ahankâra (a state of matter). Hence arose a ball (of body) made of the five (elements) and bound by Dhâtus (spiritual substances.) Know that to be Jiva, which is associated with happiness and misery and hence is the term Jiva applied to Paramatma which is pure. That Jiva is considered to be the Kevala (the alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart burning, grief and gladness.

So I shall tell you the means of destroying (these) sins. How could Gnâna (wisdom) capable of giving moksha arise certainly without Yoga ? And even Yoga becomes powerless in (securing) moksha when it is devoid of Gnâna. So the aspirant after emancipation should practise (or develop) both Yoga and Gnâna. The cycle of births and deaths comes only through ignorance and perishes but with Gnâna. Gnâna (only was) originally. It is the only means (of salvation) for the known. That is Gnâna through which one recognizes (in himself) the real nature of Kaivallya as the supreme seat, the stainless, the partless, and of the nature of Sachchidânanda (Beness, consciousness and bliss) without birth, existence and death and without motion and Gnâna.

Now I shall proceed to describe Yoga to you. Yoga is divided into many kinds on account of its actions (*viz.*), *Mantra-Yoga*, *Laya-Yoga*, *Hatha-Yoga*, and *Râja-Yoga*. There are four states common to all these—(*viz.*), *Ârambha*, *Ghâta*, *Parichaya* and *Nivritti*. Oh Brahma! I shall describe these to you. Listen attentively. One should practise the mantra along with its matrikas (proper intonations of the sounds) and others for a period of 12 years; then he gradually obtains wisdom along with the siddhis, (such as) Animâ, etc. *Persons of weak intellect who are the least qualified for Yoga practise this* मन्त्र योग. The (second) Laya-Yoga tends towards the absorption of the Chitta (the fitting mind of persons) and is described in million ways, (one of which is)—one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping or eating. This is called Laya-Yoga. Now hear (the description of) Hatha-Yoga. Yoga is said to possess (the following) eight subservient parts—Yama (forbearance), Niyama (religious observance), Âsana (postures), Prânâyâma (suppression of breath), Pratyâhâra (subjugation of the senses), Dhâranâ (concentration), Dhyâna (contemplation on Hari in the middle of the eyebrows), and Samâdhi, that is the state of equality. Mahâmudrâ, Mahâbandha, Mahâvedha and Khechari, Jâlandhara, Uddyana and Mulabandha, contemplating without intermission on Pranava (Om) for a long time, and hearing the exposition of the Supreme Truths, Vasolle, Amarolle and Shajolle, which form a triad-all these I shall give a true description

of. Of four-faced one (Brahma)! Among (the duties of) Yama moderate eating forms a principle factor; and non-injury is most important in Niyama. (The chief postures are) four (*viz.*), *Siddhâsana*, *Padmâsana*, *Simhâsana* and *Bhadrâsana*. During the early stages of practice the following obstacles take place (*viz.*), *laziness*, *idle talk*, *association with bad characters* *acquisition of mantra*, etc, *playing with metals* (alchemy) and *women*. A wise man, having found out these should abandon them by the force of his virtues. Then assuming Padmâsana (posture) he should practise Prânâyâma. He should erect a beautiful monastery with a very small opening and with no crevices. It should be well pasted with cowdung or with white cement. It should be carefully freed from bugs, mosquitoes and lice. It should be swept well every day with a broom. It should be perfumed with good odours and fragrant resins should burn in it; having taken his seat on a *cloth deerskin* or *Kusa grass* spread neither too high nor too low, the wise man should assume the *Padmâsana* (posture), and keeping his body erect and his hands folded in respect, should salute his tutelary deity. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel if through the left nostril. Drawing the air through that nostril by which he

expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor very rapidly, and snapping the fingers once is called a matra. Drawing the air through the left nostril for about 16 *matras* and having retained it (within) for about 64 *matras*, one should expel it again through the right nostril for about 32 *matras*. Again fill the right nostril as before (and continue the rest). Practice cessation of breath *four times every day* (*viz.*,) at *sunrise*, *noon*, *sunset* and *midnight* till (80) *times are reached*. By a continual practice for about three months, the purification of the nadis (astral wires) takes place. When the nadis have become purified certain external signs appear on the body of the Yogi. I shall attempt to describe them. (They are) *lightness of the body*, *brilliancy of complexion*, *increase of the gastric fire*, *leanness of the body*, and along with these *absence of restlessness in the body*. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. *He should give up salt*, *mustard*, *tamarind*, *things hot*, *pungent or bitter*, *vegetables*, *assafœtida*, *worship of fire*, *women*, *walking*, *bathing at sunrise*, *emaciation of the body by fasts*, etc., During the early stages of practice, milk and rice are ordained ; also food consisting of wheat, green gram and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes. *By thus retaining the breath as long as he likes*, *Kevala Kumbhaka*, *is attained*. When Kevala Kumbhaka is attained by one, and thus expiration and inspiration

are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice) sweat is given out ; he should wipe it off. Even after that, owing to the retaining of the breath the person practising the (different postures) gets phlegm. Then by an increased practice of Dhâranâ (concentration) sweat arises. As a frog moves by leaps so the Yogi sitting in the Padmâsana (posture) moves on the earth. With a (further) increased practice he is able to rise from the ground. He, while seated in Padmâsana, levitates. Then arises in him the power to perform extraordinary feats. He does not disclose to others his feats of great powers (in the path). Any pain, small or great, does not affect the Yogi. *Then excretions and sleep are disminished tears, zheum in the eye, salivary flow, sweet and bad smell in the mouth do not arise in him.* With a still further practice he acquires great strength by which he attains *Bhuchari siddhi, which enables him to bring under his control all the creatures that tread this earth. Tigers, sarabams, elephants, wild bulls or lions die on being struck by the palm of the Yogi.* He becomes as beautiful as the God of love himself. All females being taken up with the beauty of his person will desire to have intercourse with him. *If he so keeps connection, his semen will be lost ; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen a good odour pervades the body of the Yogi.* Then sitting in a secluded place he should repeat Pranava (om) with 3 mantras for the destruction of his former sins. The

Mantra Pranava (Om) destroys all obstacles and all sins. *By thus practising he attains the Arambha (beginning or first) state.*

Then follows the Ghata (the second) state, one which is acquired by constantly practising suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatma, without affecting each other, it is called the Ghata state. I shall describe its signs. He may now practise only for about one-fourth of the period prescribed for practice before.

By day and night let him practise only for a yama (3 hours). Let him practise Kevala Kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyahara. Whatever he sees with his eyes, let him consider it as Atma. Whatever he hears with his ears, let him consider it as Atma. Whatever he smells with his nose, let him consider it as Atma. Whatever he tastes with his tongue, let him consider it as Atma. Whatever the Yogi touches with his skin, let him consider it as Atma. The Yogi should thus gratify his organs of sense for a period of one yama every day with great effort. Then various wonderful powers are attained by the Yogi, such as clairvoyance, clairaudience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible, and the transmutation of iron into gold when it (iron) is smeared over with his excretions.

That Yogi who is constantly practising yoga attains the power to levitate. Then should the wise Yogi think that these are great obstacles to the attainment of Yoga, and so he should never take delight in them. The King of Yogis should not exercise his powers before any person whatsoever. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed. His disciples would request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (Yoga) ; so he should practise Yoga without forgetting the words of the Guru. Thus passses the Ghata state to one who is constantly engaged in Yoga practice. To one who is not practising Yoga, nothing is gained by useless company. So one should with great effort practise Yoga. Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath) through arduous practice pierces along with Agni the Kundilini, which is thought of as a serpent and enters the Sushumna uninterrupted. When one's Chitta (flitting mind situated in the navel) enters Sushumna along with Prâna, it reaches the high Seat (Pineal gland) along with Prâna.

There are the five elements (*viz*), earth, water, Agni, Vâyu and Âkâsha. The body is sustained by these five elements in five ways. From the feet to the knees is said to be the region of earth. *Prithivi (earth) is rectangular in shape, is orange-red in color, and has the seed Varna (or letter) La.* Carrying the breath with the

letter La along the region of earth (*viz.*, from the foot to the knees) and coutemplating upon Brahma with four faces and four mouths and of a golden color, one should perform Dhâranâ (concentration) there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of water is said to extend from the knees to the anus. Water is semilunar in shape, white in color, and has Va for its Bija (seed) letter. Carrying up the breath with the letter Va along the region of water, he should contemplate on the god Nârâyana having four arms, and a crowned head, as being of the color of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of a red color, and has the letter Ra for its (Bija) source. Raising the breath made resplendent through the letter Ra along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the color of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance. Practicing Dharana there for a pariod of two hours, he is not burnt by fire, even though his body enters the firepit. From the heart to the middle of the eyebrows is said to be the region of Vâyu. Vâyu is hexangular in shape,

black in color and shines with the letter Ya. Carrying the breath along the region of Vâyu, he should contemplate on Eswara the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours he enters Âkâsha as (also) Vayu. The Yogi does not there meet his death in the air. From the center of the eyebrows to the top of the head is said to be the region of Âkâsha, is circular in shape, smoky in color and shining with the letter Ha. Raising the breath along the region of Âkâsha, he should contemplate on Sadasiwa in the following manner. As producing happiness, as of the shape of Bundu, as the great Deva, as having the shape of Âkâsha, as shining like pure crystal, as wearing the rising crescent on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favors, and as the Cause of all causes. By practising Dharana in the region of Vayu, he obtains certainly power of moving in the air. Wherever he stays, he enjoys supreme bliss. The proficient in Yoga should practise these five Dharanas. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

Then he should practise Dhyâna for a period of 6 ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Âkâsha and contemplating on the deity who grants his wishes, this is said to be Sagunan

Dhyana capable of giving the Siddhis Anima, etc., (psychical powers). One who is engaged in Nirgunna Dhyana attains the stage of Samadhi. Within 12 days at the least he attains the stages of Samadhi. Restraining his breath the wise one becomes an emancipated person. Samadhi is that state in which Jivatma (lower self) and Paramatma (Higher self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in Parabrahm and does not require Utkranti (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, etc. Sometimes he becomes a Deva (god) and lives honored in Swarga (Devachan), or he becomes a man or an Yaksha (an elemental) through his will. He can also take the form of a lion, tiger, elephant or horse through his own will. The Yogi becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure, but the result is the same.

Place the left heel on the anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can, and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Mahabandha and should be practised on both sides. The Yogi sitting in Mahabandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat-mudra, and occupying the two sides of the

# Polarity In Matter.

THE ultimate elements of the material Universe are ether, energy and matter.

First, ether : a universal, all-prevading medium, unponderable or infinitely light, and almost infinitely elastic, in which all matter from suns and planets down to molecules and atoms, floats as in a boundless ocean, and whose tremors or vibrations, propagated as waves, transport the different forms of energy, light, heat and electricity, across space.

Secondly, energy : a primitive, indestructible something, which causes motion and manifests under its many diversified forms, such as gravity, mechanical work, molecular and atomic forces, light, heat, electricity and magnitism, all of which are merely protean transformations of the one fundamental energy, and convertible into each other.

Thirdly, matter : the ultimate elements of this are atoms, which combining form molecules, of little pieces of ordinary matter, with all its qualities, which are the bricks used in building all the varied structures of the organic and inorganic world. Of these atoms some 70 have never been divided, and therefore, although we may suspect that they are merely com binations or transformations of one original matter, we must be content for the present to consider them as elementary. In like manner we may suspect that

matter is in reality only another form of energy, and that the impression of solidity is given by the action of a repellent force which is very energetic at short distances. If this were established, we might look forward to the generalization that energy was the one reality of nature, but for the present it is merely a speculation. Matter like energy is indestructible.

Minute as the atoms and molecules are, we must conceive of them not as stationary and indissolubly connected, but rather as little solar systems, in which revolving atoms form the molecule, and revolving molecules form the matter held together as separate systems by their proper energies and motions, until some superior force intruding breaks up the system and sets its components free to form new combinations.

What is the principle which thus forms, unforms, and reforms the various combinations of atomic and molecular systems by which the world is built up from its constituent elements? It is polarity.

If we place an iron bar in contact with the pole of a magnet, the bar becomes itself a magnet with opposite poles to the original one, so that as opposite poles attract, the iron bars adhere to it. Bring a lump of nickel in contact with the further end or free pole of the iron bar, and the nickel also will be magnetized and adhere. Let the lump of nickel be as large as the pole of the iron bar is able to support, and now bring a lump of soft iron near this pole. It will drop the nickel and take the iron. This is exactly similar to those cases of chemical affinity in which a molecule drops

one of its factors and takes another to which its attraction is stronger. If iron rusts in water it is because the oxygen atom drops hydrogen to take iron just as the magnet dropped nickel.

The polarity of chemical elements is attested by the fact that when compounds are decomposed by the electric current, the different elementary substances appear at different poles of the battery. Thus oxygen, chlorine, and non-metallic substances appear at the positive pole; while hydrogen, potassium and metals generally appear at the negative one. The inference is irresistible, that the atoms had in each case an opposite polarity to that of the poles to which they were attracted. This is confirmed by the fact that the radicals, *i.e.*, the elementary atoms or groups of atoms which have opposite polarities, combine readily; while those which have the same polarity, as two metals, have but a slight affinity for each other. Like therefore attracts unlike, as in all cases of polarity, and the *greater the degree of unlikeness, the stronger is the attraction.*

The polarity of chemical elements manifests itself in different ways. In some cases it appears like that of a magnet with two opposite poles. Thus oxygen is bi-polar. Others, like hydrogen and chlorine, seem to have only a single pole, and have to create for themselves the opposite pole, which is the indispensable condition of all polarity, by induction in another body. Other atoms are multi-polar and seem as if made up of more than one magnet or rather as if the atom had

regular shape like a triangle, square, or pentagon, and each angle was a pole thus enabling it to unite with three, four, five or more atoms of other substances. Thus one atom of nitrogen unites with three of hydrogen, one of carbon with four of hydrogen, and so on.

Every substance has, therefore, what is called 'quantivalence' or power of uniting with it a greater or less quantity of other atoms, and conversely the power of replacing in combinations other atoms, or groups of atoms, the sum of whose quantivalence equals its own.

Polarity involves opposition of relations or two poles, and electrical only differs from magnetic polarity in the fact that in the latter the two poles are in the same body, while in the former they are in separate bodies. Atoms and radicals, which are multi-polar, can attract and form molecules with as many other atoms or radicals as they have poles. This is called their degree of atomnity, which is the same as their quantivalence.

The quantities of substances depend not only on the qualities of their constituent elements, but also on the manner in which these elements are grouped. Two substances may have exactly the same chemical composition and yet be very different. As an instance of this, butyric acid, which gives the offensive odour to rancid butter, has exactly the same composition as acetic ether, which gives the flavour to a ripe apple. They consist of the same number of atoms of the same elements—carbon, hydrogen and oxygen—united in the same proportions. This applies to a number of

substances, and is called Isomerism, or formation of different wholes from the same parts.

The principle of polarity, therefore, aided by the subsidiary conditions of quantivalence, atomnity, and Isomerism, gives the clue to the construction of the inorganic world out of some seventy elementary substances. Of the substances thus formed, some are stable and some unstable. As a rule the simpler combinations are the most stable, and instability increases with complexity. Thus diamond, which is merely a crystal of pure carbon, is very hard and indestructible ; while dynamite or nitroglycerine, which is a very complex compound, explodes at a touch.

The universe consists of atoms which are endowed with polarity, and that as diminished temperature allows these atoms to come closer together and form compounds, matter in all its forms is built up by the action of polar forces.

## Shatachakrabheda.

OUTSIDE the spine, to the left is the Ida nerve, resplendent like the moon and to the right is the Pingala nerve, resplendent like the sun. Between these nerves, that is, within the canal of the spine is the Sushumna nerve, effulgent like the sun, moon and the fire and possessing the three attributes of Sattva, Rajas and Tamas. Assuming the shape of a full blown Dhatura petal towards the Muladhar Padma (radical substratum of the psychological forces) it extends to the crown, and within the aperture of this nerve is a nerve called Bajra extending from the Pudendum Virile to the crown. The interior of this latter nerve is perpetually blazing.

With this blaze of the Bajra nerve is a nerve called Chitrini, girdled by the Pranava (that is, the three powers explicated by it) and fine as the spider's web. This nerve permeates the six lotuses (the trijunction points or cells where the Ida and the Pingala nerves meet with the Sushumna nerve) on the Sushumna nerve. Within the Chitrini is a nerve called Brahma nerve, which extends from the mouth of the great positive force (Maha Pranava) in the first cell to the crown.

" This is a very delightful place where the mouth of the Brahma nerve emits nectre. This place is the junction of the frontal lobe with the temporal lobe, web

of the spinal hemispheres, and is the mouth of the Sushumna nerve."

The author proceeds to describe the seven systems of Psychological atoms pervading the body through the cerebrospinal cord. There are many points where the spinal accessory nerves, Ida and Pingala, meet with the Sushumna nerve. Each of these points is called a lotus. I will in the sequel call them cells.

"The first cell is called the Adhar Padma. This cell is situated on the Sushumna nerve below the Pudendum Virile and above the fundament. It is bright as gold and has four petals of the color of Bignonia Indica, symbolised by the four letters, Ba, Sa, S'a, sha. It is situated topsy-turvy.

Within this cell is the quadrangular mundane discus surrounded by 8 spears, soft and yellow as the lightning. Within this discus is deposited the procreative Semen Virile.

This Semen virile is decorated with four hands and is mounted on the elephant of India. In its lap is the creator-boy, having four hands and holding the four Vedas in his mouth.

Within the quadrangular discus above referred to, is a goddess named Dakini with swinging four hands and blood-red eyes. She is glorious like twelve suns rising at the same time; but visible only to the pure-minded Yogi.

Within the pericarp of the Bajra nerve, bright as the lighting is the philoprogenitive triangular discus of Tripura Devi. Within this discus is the air of the

Kandarpa which is capable of passing freely through all the members of the body. It is the sovereign lord of animals, is blown like the Banduli flower and glorious like hundreds of millions of suns.

Within it, is the phallus of Shiva, facing west, his body soft like melted gold, embodiment of wisdom and communion, red like a new twig, and soft as the beams of the moon. It lives in the sacred city (Kashi), is full of felicity and is round like a whirlpool.

Fine as the string of the stalk of lotus plays above this phallus the charmer of the universe (Kulakundalini) extending to the nectar-flowing fissure of the Brahma nerve. Like the lightning playing in new clouds and the spiral turn of a shell, she rests over the phallus in three and half circles as does the sleeping serpent over the head of Shiva.

This Kulakundalini, resting in the Muladhar Padma, hums the bee inebrieted with the nectar of flowers, and by distributing the inspiration and the respiration of animals keeps them alive.

Within the Kulakundalini, subtiler than the subtilest and resplendent as the lightning is Shri Parameshvari (that is, Prakriti or mundane source) whose brightness manifests the universe like a caldron."

The second cell is called Svadhisthan Padma. On the Sushumna nerve is another cell at the root of the pudendum virile, which is red like vermillion and bright as lightning. It has six petals symbolised by the six letters ba, bha, ma ya, ra and la.

Within this lotus is the white discus of Varuna (Neptune) in which is the seed argent like the autumnal moon, having crescent on its forehead and mounted on it.

In the lap of this seed, blue like the cloud, young and wearing red cloth is Hari (positive force) having Srivatsa and Kaustubha Mani on his breast and holding the four Vedas in his four hands with Lakshmi (negative force).

Within the said discus is a goddess Rakini, her color is like the blue lotus, holding many arms in her hands, ready to attack, wearing many ornaments and apparel, and her mind inebrieted.

He who can realise the discus of Varuna in his mind becomes in a moment free from individual consciousness and emerging from the darkness of folly shines like the sun."

# The Anatomy of the Tantras.

FOR the first time one of the most popular and widely known Tantras has been translated into English.* (* Shiva Sanhita, translated by Shris Chandra Basu, B.A., F.T.S., Vakil, High Court, North-Western Provinces, Published by Hira Lal Dhole, 127, Masjid Bari Street, Calcutta, 1887.) Being considered as mystical works, the Tantras have not received that attention at the hands of Oriental Scholars which their contents undoubtedly deserve. Though it is an undeniable fact that the magic and black arts form the chief topics in a Tantric work, yet valuable information regarding the customs, manners, sciences, etc., of the Hindus during the middle ages, when groaning under the tyrannies of the Mahomedan rule, can be gathered from them, when read between the lines.

All credit is due therefore to Babu Shris Chandra Basu for being the first to translate a Tantra into English, and thus enabling the English-knowing public to become acquainted with the contents of these mystical works. It would have been an invaluable help to the readers of the Tantras, had the learned translator added some notes to his excellent translation, explained some of the mystic rituals of the Tantrists, and tried to show what scientific truths are contained in them. In the elaborate introduction to his translation Babu Shris Chandra has in a masterly manner handled

the subject of Yoga. But unfortunately this introduction even does not contain any explanation of the Tantric rituals and technical words.

The Tantras throw a flood of light upon the anatomical knowledge of the Hindus—especially they give a more clear description of the nervous system of man than is to be found in the Hindu medical works. Trying to explain the mysteries of man—to understand the relation he bears to God, the Almighty Creator,—the Yogis and the Tantrists had made a special study of the nervous system. And undoubtedly this knowledge they had gained by dissection.* (* In ancient India, dissection was compulsory for two classes of people, *viz.*:—the Yogis and the Physicians. Thus the great medical author of the Hindus, Sushruta, says that "a Yogi (holy man) should dissect in order that he may know the different parts of the human body." (Wise's Commentary on the Hindu Medicine, p. 48).

The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the Nadis, the Chakras, and the Padmas described in them.

However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the "nectar-rayed moon" (*Vide* Shiva Sanhita, Ch. II, verse 6) is the underpart of the brain; that Sushumna is the spinal cord; "Ida and Pingala are he left and right sympathetic cord respectively."

(* The Uttara Gita has thus described the relations of these structures Ch. II, verses 14 and 15:—

"The bony column that extends (from the coccyx) to the occiput is called the Brahmadanda (*i.e.*, the vertical column). Within this is the thin cord Sushumna, which is also called Brahmanadi by the wise. This Sushumna is midway between the Ida and Pingala.

Another Tantric work named Shat-chakra-nirupanam has thus described the position of these three Nadis :—

Outside the spinal canal, on the left is the Ida and on the right is the Pingala, while within the canal and midway between the above two there is the Sushumna, whose structure is like a rope."

Professor Cowell identifies Sushumna with the coronal artery (*vide* his translation of Maitreyi Upanishad, p. 270, footnote. Published by the Asiatic Society of Bengal.)

While Pandit Rama Prasad Kashyapa, M.A., F.T.S., identifies Sushumna with trachea, and Ida and Pingala with right and left bronchi(Occult Science, the Scince of Breath, published at Lahore, 1884). But it is clear from the above description that these three famous Nadis are the spinal cord and the two sympathetic cords,)

We shall try now to identify some of the nervous structures described in the Tantras :—

"CHITRA".—From the description of this Nadi in the Tantras (Shiva Sanhita, Ch. II, verses 18 and 19), it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called "Brahmarandhra," which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiolo-

gists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanalle) of the new born child as the Brahmarandhra.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.*

Professor Sir Monier Williams has defined Brahmarandhra to be "a suture or aperture in the crown of the head and through which the soul is said to escape on death." (Sanskrit-English Dictionary). Now the learned professor's definition explains nothing. Had he consulted the Tantras and known the space called the Brahmarandhra by the modern Hindus we doubt not his conclusion would have been the same as ours (*i.e.*, he would have identified the Brahmarandhra with the central canal.)

The "Sacred Triveni" (Shiva Sanhita, Ch. V, p. 52) is the spot in the Medulla oblangata where the sympathetic cords join together or whence they take their origin. (*Vide* Ashby's Notes on Physiology, Article Medulla oblangata). The mystic Mount Kailasha (Shiva Sanhita, Ch. V, p. 154) is certainly the brain.

PADMAS AND CHAKRAS.—Great difficulty arises in identifying these Padmas and Chakras. What are these structures one is tempted to ask? Are they real

or they do only exist in the imagination of the Tantrists? Though we are unable to satisfactorily identify them we nevertheless believe that the Tantrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures *viz.* :—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tantric Padma and Chakras with either the ganglia or plexuses of the modern anatomists? Our reasons for doing so are the following.

1*st.*—The position of some of these Padmas and Chakras corresponds with that of the plexus or ganglion of the modern anatomists.

2*nd.*—These Chakras are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3*rd.*—Certain forces are said to be concentrated in these Chakras, thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be "separate and independent nervous centres." (See Gray's Anatomy, 10th edition.)

This Nadi Sushumna has six Padmas (Shiva Sanhita, Ch. II, v. 27, p. 12 evidently signifying the six nervous plexuses formed by the spinal cord.

We proceed next to the identification of the famous six Chakras of the Tantras :—

I. Muldhar Chakra, (Siva Sanhita, p. 44) is the sacral plexus.

II. Svadhisthana Chakra, p. 46. There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists.

III. Manipur Chakra, p. 47 appears to be the epigastric plexus.

IV. Anahata Chakra, p. 47 is the cardiac plexus.

V. Vishudda Chakra, p. 48 is either the laryngeal or the pharyngeal plexus.

VI. Ajna Chakra, p. 49 is the cavernous plexus.

We have very briefly hastened over the six Tantric Chakras. We see that these Chakras are the vital and important sympathetic plexuses and preside over all the functions of organic life.

There can be little doubt that by the contemplation on these Chakras one obtains psychic powers.

"Contemplation" leads to control over the functions of these Chakras or plexuses. 'The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions.' * * * The sypmpathetic is the system of organic life." When one gets control over the sympathetic nervous system, he is the master of his body, he can die at will. The heart beats at will, the lungs, the intestines, nay all the different viscera of the body, carry on their allotted duties at the command of such a Yogi. Verily, verily, that is the stage of Samadhi.

The learned translator has treated only of the five externalities of Yoga in his elaborate introduction. He has not dwelt on the Dhyana, Dharana and

Samadhi. As "Pratyahara is not a distinct method in itself, but is a result of Pranayama," so Samadhi is the stage brought about by the processes of Dhyana and Dharana. As "by Pratyahara, the subjective world overcomes the objective," so by Samadhi, the spiritual nature of man stands predominant over the gross physical one. Pratyahara must be clearly distinguished from Samadhi. No more serious mistakes, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the Samadhi stage of the Yogis. The hybernation corresponds with the Pratyahara and not the Samadhi stage of Yoga. The learned translator has happily compared the Pratyahara stage with the stage of insensibility produced by the administration of anaesthetics, *e. g.*, chloroform (Introduction to the Shiva Sanhita, Ch. X, pp. lvii, *et seq.*). But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions, of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that is the stage of Samadhi.

# Psychism and the Fourth Dimension.

AT the present day, though science has added to its former treasures many things rich and rare, its wildest admirer would not claim for science a wealth of poetic and imaginative conceptions.

And yet science has one veritable romance,—the Fourth Dimension.

This conception,—at one time an object of wild enthusiasm, at another, the recipient of unmeasured scorn,—arose, it appears, from the analogy, of pure mathematics. Mathematicians, besides dealing with the square and cube of a number or a quantity, have, from the remotest times, brought the fourth, fifth, and higher powers also into their conceptions.

Now, while the number, its square and cube, have their visible counterparts in nature,—in the line, the surface, and the solid,—the fourth and higher powers seem to have been long treated as mere handy expressions with no real representatives.

Recently, however, the idea has been mooted that at least the fourth power has its real counterpart in nature and the properties of a fourth dimension have even been analysed and discussed.

We have not been able to discover the originator of his idea, nor whether or not it was known to the mathematicians of ancient Greece and India. That

the old philosophers of India were familiar both with the fact and the theory of the fourth dimension, some of their metaphysical conceptions leave us small room to doubt. The only writer on the subject we intend to mention is Professor Zollner, whose book, "Transcendental Physics," is or ought to be familiar to all students of the modern wave of psychism.

Professor Zollner, having been led by his mathematical investigations to form opinions as to the reality and nature of the fourth dimension of space, was led to connect these views inferentially with the phenomena of spiritualism, then attracting great attention. Supposing the observations of them made by spiritualists to be correct, these phenomena could be explained and reduced to order and intelligibility, in the opinion of Zollner, on the hypothesis that they were caused by agencies or beings acting in space of four dimensions; space as known to us having three dimensions, length, breadth, and height.

These four-dimensional beings would, argued Zollner, have the same advantage over us that we would have over the hypothetical dwellers in two-dimensional, or surface space,—the Flat-landers of romance; and the three-dimensional space we inhabit would be as much under their power as two-dimensional space, the surface of a sheet of paper, for example, is under ours.

By means of this advantage they could, he thought, transport any material object directly into the center of a room, without its passing through any of the boundaries of the room, whether walls, ceiling, or

floor just as we, by virtue of our three-dimensional power, can transport an object, the point of a pencil, for example, into the center of a two-dimensional room, represented by a square drawn on a sheet of paper, without passing the pencil-point through any of the boundaries of the square, as a two-dimensional being would be compelled to do.

Zollner did not confine himself to theorising. In support of his proposition he quoted the universal tradition of ghosts and phantoms appearing suddenly in the center of a room without entering by door, window, or chimney—a habit indicated in their name, apparitions.

Furthermore, in a series of experiments with the celebrated medium Slade, who was sent to Europe by the advice of our esteemed founders, Madame H. P. Blavatsky and Col. Olcott, Zollner repeatedly had objects transported from and to the centre of the room without passing through the walls; amongst other things, a table of considerable size was thus treated. Other phenomena, usually ascribed to the passage of matter through matter, such as knots being tied on endless strings, or on continuous bands cut from a single sheet of parchment, formed by drawing two concentric circles, and then passing the strip of parchment between them; or the interlinking of two wooden rings, each turned in a single piece from a block of wood; or the passage of one such ring through the leg of a table, though both extremities of the leg were larger than the ring; and a series of similar occurrences, Zollner successfully explained on the hypothesis of the

action of four-dimensional agencies. There is one phenomena in particular which deserves notice from its unique evidential value, for it is such that, if the observations of Professor Zollner were correct, it could be explained on no possible hypothesis except the action of unknown forces, since it is quite inimitable by mechanical means. It was as follows: at one of the seances with Slade, while Zollner, Professor Weber and Slade were seated around a table, a bluish light suddenly appeared under the table, casting shadows of the table-legs on the four walls, as was observed by Zollner. The remarkable feature of the phenomena was this, that while the light manifestly came from a point under the table, and threw well-defined shadows, these shadows were not appreciably larger than the table-legs which cast them.

But it is evident that, since the shadows were clearly defined, the source of light must have been of very small area.

A simple experiment will make this clear. Let a lighted lamp on a table near the center of the room be turned down till the flame is of very small area; let the hand now be held between the lamp and the wall, close to the lamp. A much enlarged shadow of the hand will be cast on the wall, well-defined in proportion to the smallness of the flame.

If the lamp be now turned up, as the area of the flame increases, the shadow will be seen to grow blurred and indistinct, will, in fact, be surrounded by a penumbra, or partial shadow.

Since the shadows in Zollner's experiment were sharply defined, the source of light must have been very small, in fact almost a point.

But it was observed in our experiment with the small lamp flame that when the hand was held near the flame its shadow was very much enlarged. And the nearer the hand is to the wall, the more nearly will its shadow approach its own size, and when its distance from the wall is about one-twentieth of its distance from the flame, the shadow will not be appreciably larger than the hand itself.

To apply this to Zollner's experiment: as the shadow of the table-leg on the wall was not appreciably larger than the table-leg which cast it, the light must have been from ten to twenty times farther from the table-leg than the table-leg was from the wall; so that if the table-legs were each five feet from the walls, the source of the light must, from the facts observed by Zollner's, have been approximately a luminous point, from fifty to one hundred feet behind each leg of the table. But, under ordinary three-dimensional circumstances, this is manifestly impossible, unless either the table was one or two hundred feet square, or the light came from a point one hundred feet either above or beyond the table, and then separated, so as to appear to three-dimensional understandings to travel in at least four directions at once.

Let us return to the fourth dimension, beginning with a few parallels from the inferior dimensions.

Let a sheet of paper represent two-dimensional space.

Let a straight line be drawn on it. At any point in this straight line, let a perpendicular be drawn. Here the perpendicular, being on the surface of the paper, is also in two-dimensional space. Now let two other straight lines be drawn, intersecting the first line at a point where the perpendicular meets it. It is evident, as every geometer can demonstrate, that neither of these lines, nor any other lines through the same point, except that first drawn, will be at right angles to the perpendicular, so long as it remains on the surface of the paper, that is in two-dimensional space, but that the perpendiculars to the intersecting lines at the point of intersection will be represented by a series of lines, all in different directions. But let the first perpendicular be supposed to be raised upright into three dimensional space, representing it by a pencil held upright with its point at the point of intersection ; it is evident that it is now perpendicular to all the intersecting lines ; and the only conception a two-dimensional being could form of this line, represented by the pencil, would be a straight line going in several directions at once ; since it is perpendicular to all the intersecting lines, and he perceives that all their perpendiculars go in different directions.

Suppose a beam of light, coming from a point several feet above the paper, so that its rays are sensibly parallel, for small distances. Suppose it to fall on a suitable reflector at the point of the intersection, so that it may be spread evenly in every direction from that point along the surface of the paper :—a right-angle

conical mirror would serve this purpose. Now let four circles about half an inch in diameter be drawn at equal distances round the point of intersection, an inch or two from this point. Let a square be drawn round all the circles an inch or two outside them. We have here a two-dimensional counterpart of Zollner's room and table: and it will be manifest that the shadows from the two-dimensional table-legs,—the circles—will fall outwards on the walls, that these shadows will not be appreciably larger than the table-legs,—since the rays casting them are sensibly parallel and that they will be sharply defined since the rays come from a point of light—the electric arc for example. Now in order that the light should produce this effect, it was necessary that it should fall from three-dimensional into two-dimensional space, and that its source should be at a distance from that two-dimensional space. The only conception a two-dimensional being could form of this light, would be a beam going in all directions at once.

Now apply this by analogy to Zollner's table Suppose a beam, from a point of intense light, in four-dimensional space, to have fallen on the three-dimensional space we are acquainted with at a point under Zollner's table, about equidistant from all the legs, and to be reflected in all the directions of three-dimensional space by a suitable four-dimensional reflector—as we did with a conical mirror in the two-dimensional space:—It is evident that it would have behaved exactly as the light Zollner observed did behave,

and the direction of the beam could only have been conceived by a three-dimensional being as going in all directions at once.

To sum up : no three-dimensional light could have behaved as this light did behave ; and a four-demensional light would have behaved exactly as this light behaved ; the conclusion obviously is, that the light observed by Zollner was a four-dimensional light.

To return to a point we touched on a moment ago. We dealt with a perpendicular to a line, and with a perpendicular to a plane : by carrying this idea on, it will be evident that, in four-dimensional space, a perpendicular may be drawn to a solid, and the beam in Zollner's experiment was actually perpendicular to the cubical, or approximately cubical, room in which the experiment took place.

To go back a little : all the sensory organs of the body, the retina, tympanum, palate, or skin, are surfaces, that is, two-dimensional : but objects appear to us three-dimensional : further, our mental conceptions are four-dimensional. Let us illustrate this : we cannot see inside a closed opaque box, a four-dimensional being could not only see inside such a box, but could write a message inside. But let us now form a mental image of such a box. Though it appears to our minds opaque, yet we can with the mind's eye see both the inside and the outside at once ; hence—and this is of the first importance—our mental conceptions are four-dimensional. *Hence the mind can conceive a* four-dimensional perpendicular to three-dimensional

space—the room, for instance—which would be perpendicular to this room, and would enter three-dimensional space at the point of physical consciousness in the head.

It is an experiment in psychics worth trying, to follow this perpendicular in the other direction.

Let us now come to a simpler experiment in transcendental physics, also from Zollner's book. As a straight line can only be drawn in one direction at once on a sheet of paper, so, it is clear a Flat-lander could only pour water in one direction in two-dimensional space—along a straight line in fact. We, however, in virtue of our three-dimensional superiority are able to spill water from above on a surface, so that it will spread in every direction on that two-dimensional surface, exciting the wondering admiration of any two-dimensional beings who happen to be in the neighborhood.

By analogy, a dweller in four-dimensional space could pour water into our three-dimensional room, so that it would spill in every direction at once—as it would appear to us—on floor, ceiling and walls.

Now Zollner actually records such an experiment, and demonstrates, as we have done, its connexion with four-dimensional space.

For in a seance with Slade, Zollner observed a jet o water issuing, apparently from a point near the ceiling which spouted against the walls and the ceiling at the same time; this took place in a sitting room where no water was kept.

We have hitherto taken the genuineness of Zollner's phenomena for granted, and, as far as our theories of the fourth-dimension are concerned, it matters little whether they actually occurred or not since they evidently all might have done so on our hypothesis of four-dimensional agencies.

These phenomena closely resemble those produced by the conscious intention of advanced occultists, so that we may reasonably connect these latter also with the hypothesis of a fourth-dimension, in which there would be reason for believing that the consciousness of an occultist who produces phenomena is four-dimensional.

Further, it has been stated that space has really seven dimensions, that the evloution of each round and principle in man co-ordinates with the evolution of the perception of a new dimension.

It seems that at present we are passing from three to four-dimensional consciousness. Let us recapitulate.

The sensory surfaces of the body, and hence, our sensations, are two-dimensional, our perceptions of objects are three-dimensional while our conceptions are four-dimensional.

As an infinite number of independant straight lines—one-dimensional spaces—may be drawn on a surface—two-dimensional space—and as an infinite number of independant two-dimensional spaces exist in a three-dimensional space so, we may believe, an infinite number of independant three-dimensional spaces—the spaces known to us being one—may exist in four-

dimensional space, an idea harmonising perfectly with the Indian idea of innumerable lokas filling the universe. Space, being merely a form of Maya, it is evident that its varying dimensions are only phases of perception, and not realities, and that every added conception is a fresh step in our divine unfolding, a new phase of the absorption of the finite in the INFINITE, of the expansion of the unit to the ALL.

CHARLES JOHNSTON, F. T. S.

# NOTES.

## Correspondence between the Physical and Spiritual Laws.

HEAVIEST and grossest bodies sink to the centre; so the least intelligent and exalted conditions of beings obey the same law and hence the spirits of those beings who had not advanced morally occupy the lowest stratum in the spiritual world; they are as a writer expresses sub-mundane spiritis; such spirits delight in communicating with human beings who are for the time being deprived of active intelligence, who are just at that time wanting in moral and mental unfoldment; such human beings are according to common sense lower than an ordinary human being.

Because of the lower position these beings occupy I should not be understood to look down upon them; no human being has a right to crush down another being simply because he occupies a higher storey. Oh, proud and disdainful man! disdainful and proud only in your ignorance! Which of you can say from whence you came or deny what you might have been, however you may rejoice in the height to which you have now attained; however you may rest in the assurance that there is no such things as retrogression, and that you cannot sink lower than you will to fall? Which of you who so cheerfully accept that vague theory of inductive science, that teaches you to believe

men were once apes, need shrink back with contempt from the idea that your spirits were as rudimental as your bodies? Which of you that so fiercely reject the Darvinian theory yet offer no better hypothesis for human origin—who would rather fancy you were nothing, than anything lower than your arrogance deems worthy of you—which of you can believe that from nothing sprang something, or that you suddenly appeared on the theatre of existence, a full-fledged immortal soul, with a witherward, but no whence—a heavenly goal to attain to, but no beginning to spring from?

# External Influence on the Human Being.

THE state of the earth, atmosphere, and aromal emanations given off in different seasons of the year, all these with their changing influences, contribute to form the essence of the embryonic being, ere it sees the light. The inherited tendencies of the mind, body and spirit imposed by the parental law, impart to the life—germs their own peculiar idiosyncrasies. The physical sustenance, mental temperament, the very employment and thoughts of every mother, combine also to impress, with faithful images, their unborn offspring; but above all, the order of the planetary scheme, and the conjunction which every star sustains, first to the sun, next to the earth, and finally to each other at the moment of mortal birth, must determine the nature of every spirit, and shape the springs upon which hinge the framework of human character.

There cannot be two planetary conjunctions in the field of space which in all respects, exactly duplicate each other; and this is the reason why those creatures, launched every second into human life, under the influence of ever-varying astral changes, must differ so widely from each other in all the essentials of physical, mental, intellectual and spiritual states. As the planets seem to return to stated points, and re-enact their mystic conjunctions in the shining pathway of the Zodiac,

so there seem to be recurrences of certain types of character, and duplicates of certain facial lineaments.

Causes of all occurrences in the organic and inorganic life are present in the material and the soul-world. The prophets and seers have the power to actually see these causes and know their effects. The Chaldean soothsayers perceived the destinies of nations in the smoking ashes of the burnt offering; the Roman augurs interpreted the issues of life and death from the flight of birds; Persian Magi read the words of fate inscribed on the starry pages of the skies; Hebrew Priests discovered mystic meanings in the glittering lustre of Urim and Thummin; they were all natural philosophers and had studied the occult side of nature with as much understanding and perhaps more devotion than the nineteenth century scientists accord to the mastery of the known and the visible.

For thousands, perhaps for tens of thousands of years, it was the office of the best and wisest men of every succeeding generation, to devote a lifetime to the study of nature and that in her profoundest depths and through all the mazes and windings of her supernatural relations with the visible and invisible spheres of being around her. Ever let it be remembered too, that the ancient philosopher brought to this sublime study a body as thoroughly prepared as a mind; a physique fitted by temperance, chastity and purity to allow full sway to the mind which inhabited it, and is so often cramped by inharmonious physical states.

When we come to lay down the conditions under

which alone the occult practices can become effective and describe the lifelong discipline which the powerful magian must pursue, in order to become one, we shall put to shame the self-indulgent, intemperate, and too often dissolute habits of the present age—habits which not even the sacred assumption of the priestly office seems always to impose restraint upon. And yet this self-indulgent and luxuriant age looks back with contempt on the asceticism of the ancient Priest, while those who profess to believe in all the miraculous records of Jewish history, treat those of every other nation of antiquity with scornful denial. Book-learning and a superficial digest of the opinions of others cannot point out the royal road to power. Tinseled drawing rooms, wines and cigars, gilded mirrors and extrait de bouque cannot become silent, awe-inspiring, soul breathing caves of philosophers. A few figments of Latin, an easy done into bad Greek and worse Hebrew, by a professional college drudge, for the benefit of his rich paying patron is not a sufficient passport to the holy orders of your modern priesthood in which God, Angels Spirits, the immortal soul's origin, destiny and powers, together with all the glories, marvels and mysteries of the boundless and eternal universe are the themes which demand interpretation.

The most superficial retrospect of the lives, education and preparatory methods of discipline enforced upon the ancient Priesthood, invest that body with the true dignity of men in "holy orders"; but how do these compare with the careless, lax system of mere

book-learning which in our own time is deemed all sufficient to grind out a priest, the man who of all others should be bound by his sacred office to interpret the mysteries of being, nay, who should be deemed unworthy of that office, so long as mysteries remain unsolved.

# Astral Fluid.

THE eye is the window of soul and the hand is the prime conductor of the fluid. Where the eye is full, clear and luminous and the hand soft and warm, the Astral fluid is invariably of a healthful and vivifying character. Where the eye is piercing, brilliant or distinguished by the long Oriental shape of the almond, and the hand is damp and moist or hard and dry, look to find a stronger mental than physical impression produced, but in all varieties of this type of man the person may be esteemed as a good mesmeriser, and the more expansive the frontal region of the brain, the better will be the effects, and more healthful the power produced.

As the magnet requires the direction of trained skill, so such powers require the direction of the well-informed mind and powerful will.

The second individuality is a more concentrated and energetic type of the first and one in whom the intellectual temperament prevails over the nutritive or social. In him a vast amount of Astral fluid circulates but it clusters chiefly about the crowning portions of the cerebrum, elevating the cranial apex in a remarkable degree. The cerebrum and the nervous system absorb the surplus of the Astral fluid, rather than the fibrous and muscular tissues. Such persons exibit many varieties of form and feature; but their

specialty is a large and finely developed head. Persons of this type become fine psychologists, or in ancient phraseology, such are adepts, master-spirits, or priestly hierophants. "In both types described above, it is the abundance of the Astral spirit, infused by inheritance and planetary and solar influence during embryonic life, and at the period of birth, which determines their characteristics; and it is the distribution of this Astral fluid, in the one, throughout the whole system, and in the other, in certain regions of the brain, which constitutes the difference between the mere magnetic healer and the psychologist. Neither of these individuals may technically recognise the peculiarities with which they are endowed, but the one will always bring a powerful and soothing influence to the sick, and the other prove a controlling and masterful mind in whatever spheres of life he may be placed. If these persons understand their souls' capacities, they will know that by mustering the excess of Astral fluid, permeating their systems, to the dominion of the will, they can induce a self-magnetized condition, in which the body sleeps, and the soul goes forth and traverses space, as in the phenomenon of somnambulism, natural clairvoyance, or in the exit of the spirit from the body when it is seen and termed the "double" or "Wraith." They can induce these powers in others by magnetic and psychologic contact, and it only needs self-knowledge and the exerting of strong and concentrated will to call them into exercise.

There are no phenomena produced by disembodied spirits, which may not be effected by the still embodied human spirit, provided a correct knowledge of these powers is directed by a strong and powerful will. The conditions will be described in our sections on Art Magic, but the potency of the will can never be too strongly insisted upon in all spiritualistic operations. In the physique above described as No. 1, the excess of the Astral fluid generally clusters around the epigastric and cardiac regions, rendering the person thus endowed highly powerful in physical magnetization and healing operations, but, as before hinted, the cerebral development is rarely proportionably marked, and the best of physical magnetizers are not the giants of intellect and psychological control.

The reverse of this position obtains in the organisms classed as No. 2. In them, the Astral fluid inheres more closely to the soul than the body ; exalts the top of the cranium rather than the front ; compels the predominance of the organs of command and ideality; projects its sphere of indomitable influence on all around, and unfolds the intellectual faculties into singular prominence, in whatever direction they exist, rendering the individual remarkable as a statesman, General, Author, Physician, Priest, or if devoted to the study, irresistible as an adept, magician and controller of mundane and sub-mundane spirits. Such individuals are generally as eager as they are capable of penetrating into nature's profoundest depths.

We might rank the amiable and highly gifted Anton Mesmer as a type of the organism No. 1 and the noble sages of Greece, Apollonius and Pythagoras, as shining illustrations of the type described as No. 2.

Prophets, or mediums are persons in whom, from inherited causes and Astral influences prevailing at birth, an immense amount of the Astral fluid exists, but who, by the peculiar conformation of the tissues which make up their physical structures, are too ready to par with their superabundant life principle. In the types of organism already described as good magnetizers and powerful psychologists, the Astral fluid is concentrated, the tissues of the body firm and compact, and the efflux of magnetic power is due only to its superabundance. The medium with the same excess of magnetic force, is totally lacking in the concentration and solidarity which distinguishes the other class. The one in physique as in character, is wholly positive; the other purely negative. The one the operator, the other the subject. The physical structure of the two may present little or no external signs of difference to those who do not study physiological types, rather than surface varieties, but the arrangement of the molecules in the two organisms are structurally dissimilar, and this dissimilarity exhibits itself thus :

The magnetizer imparts strength from the abundance of his strength. The medium exhales the life principle to depletion, and, in the loss sustained, insensibly draws upon the force of others. The

medium is emphatically a "Sensitive." Every nerve is laid bare, every pore is a conductor of the too rapidly ebbing life fluid. When the brain is small, and the generative power of this life fluid is weak (the brain being its source), the intellectual faculties are limited and dull; the mind, incapable of drawing from the brain, becomes inactive, and the nature is stolid and unimpassioned. It is from such types as these that the superficial remark has arisen, that media should be, or always are, "very passive," unintellectual persons These, however, are only one type of the class. A great many persons, highly charged with the Astral fluid, and losing it in such rapid streams as to constitute them good mediums, are in consequence exceedingly sensitive, restlessly nervous, and susceptible to every influence they come in contact with. The life principle flows off all too rapidly through their tissues, leaving them irritable, weak and despoiled.

As nature abhors a vacuum, these organisms necessarily attract the Astral spirits of all things and persons around them, hence others in their presence often experience a sensible diminution of strength, whilst the media themselves are frequently affected painfully or pleasurably by the mere approach of certain individuals, realising also the special influences which attach to scenes, places, houses and garments, which would produce no effect upon less susceptible persons. It is this extreme susceptibility and the negative condition produced by the loss of Astral fluid,

which renders such persons fine instruments for the control of spirits.

These beings, clothed with the same Astral element which forms the spiritual body of mortals, readily effect a rapport with the class of organisms we have described. This rapport, however, most generally transpires between the spirits who are in the nearest proximity to earth.

It must be remembered that the atmosphere is as full of spiritual life as the water is of animalculæ. The Astral fluid—the elements in which spirits live, and of which their external bodies are composed, permeates this atmosphere, like oceans of light, hence spiritual life is to this planet, what the soul is to the body, only that the strata of spiritual life nearest the earth are graduated from the spirits of those who are most in rapport with earth, to elementary beings, who in reality constitute no inconsiderable portion of the earth itself, hence it is, that mediumistic persons—susceptible to the influences of varied life that swarms around them—are often moved by nameless and incomprehensible monitions of danger, the presence of evil, or the tendency to actions from which their own better natures and judgment would revolt.

The chief points of difference between. . . .

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153, *East* 31*st St.*,
*New York City*, *Nov.* 14*th* 1894.

MY DEAR MRS. HOWARD,

Viva and I thought of you last evening at the 19th Century Club. When Mr. Gandhi sat on the platform in his white costume with purple turban and sash—looking just the same as in your parlor—and not as if it were a proud moment in his life. You can imagine how proud we were of him—to think that when people asked, as they did behind us, "Will we have to have an interpreter?" "I suppose so" and to know how taken by surprise they would be, at his first word. It was a splendid crowd—brilliant in jewels and broad in mind—as crowds go in New York, there could be none more on the qui vive. The missionary was a nice gentleman who won for his side by his defeat--he was really as a Christian should be. I know you would have liked him, too. When Mr. Gandhi came forward, he seemed eager for the fray. I had no idea that he would care so much. He began very nicely indeed, saying that his remarks should not be construed as applying to America or the gentlemen present. Then he simply sailed in, and gave the missionary system "Hail Columbia." I could see heads nodding approval to his statements, and many rounds of applause were given. He waxed faster and faster, using the most superfine English in the most masterly way, till our heads began to swim trying to take it all in. If any interpreter were needed, it was one for our own language.

I had never heard him "go for" any one before—but it was his day, I can assure you; He must have relieved his mind. The poor Missionary made a few mild corrections, and behaved just as a true Christian should. The Scientist, Dr. Carns gave some scientific explanations from a judicial standpoint, most excellent. Then Mr. Gandhi came forward again and "went for" missionaries for all he was worth. When he advised sending a fire engine to baptise twenty thousand Hindu Converts at once, people just screamed—a few were shocked. But that brought down the house. You know, as a people, we are very fond of repartee.

At the refreshments which followed—every one had so much to say.

Mr. Gandhi, very kindly, indeed, had gotten tickets for Miss Phillips and escort, and myself and Viva to attend. He met us so graciously, even simply, as if he were not aware he were a lion, and greeted us in a way which made us happy. I could not say over meaningless words of congratulating to him, over his splendid effort—but I am sure he must know that we were full of pent-up enthusiasm to be allowed to see him and hear him at such a wonderful moment.

You know Viva is afraid of him—he is the only mortal that she is afraid of—I should use the words "in awe" of him, rather—she thinks his mind is so great. Some one spoke admiringly of Swami Vivekananda, but Viva said quickly, "There is no comparison; Vivekananda is an adept at vituperation, but

Mr. Gandhi is sincere and true. I admire Mr. Gandhi more than any man I ever heard of."

Well, the beautiful evening is over, and I feel I must thank you for our enjoyment, as well as Mr. Gandhi. For if your heart had not warmed to us those snowy nights of last winter—we should have missed this with the rest.

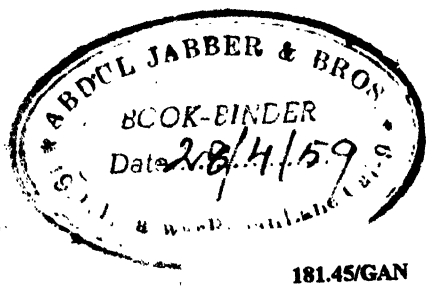
I hope you will send more of those cards, some to Miss Phillips to distribute. Perhaps with those who gave addresses at the lecture, the classes may be formed. How many are necessary to make it worth while? Mr. Gandhi is quite business-like—he has learned by your teaching to get around promptly. I think we did not impress him very favorably so early in the morning. But never mind; we were so glad to see him once more.

If you have any instruction to carry out, I shall be most happy to serve you.

Love from the 4000-year-old-Baby and myself,

ELLA STERLING CUMMINS.

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